

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

VOL. LIV, No. 13  
WHOLE No. 1369

January 4, 1936

PRICE 10 CENTS  
\$4.00 A YEAR

### CONTENTS

<b>EDITORIALS</b> —Note and Comment.....	289-294
<b>TOPICS OF INTEREST:</b> City Seated on a Mountain, 1935 by Wilfrid Parsons, S.J. —The Crisis of Capitalism, 1935 by John LaFarge, S.J. — What's in a Name? by G. K. Chesterton .....	295-299
<b>EDUCATION:</b> The Year in Education by Francis M. Crowley, Ph.D.....	299-301
<b>SOCIOLOGY:</b> Social Justice in 1935 by Philip H. Burkett, S.J.....	301-302
<b>LITERATURE:</b> The Roll Call of American Catholic Authors by Francis Talbot, S.J.	303-304
<b>REVIEWS OF BOOKS</b> .....305-306..... <b>COMMUNICATIONS</b> ..... 307 ..... <b>PARADE</b> <b>OF EVENTS</b> .....308..... <b>CHRONICLE</b> .....	309-316

### Christ in the School

**I**N the opening week of December, a plot against our hard-won liberties was uncovered in the little city of Mount Vernon, N. Y. Like other momentous events in history, this plot had a lowly, even an insignificant, beginning. A small band of music-loving men and women had asked the authorities to permit them to give a concert in a public-school hall, and the petition was at once granted.

At this point tragedy stalked upon the scene. These ladies and gentlemen, said tragedy's representative, who in his off-stage capacity is engaged in the dry-goods trade, might be worthy citizens, but uneasy rumors had come to his ears. In fact, he was moved to protest by something far more substantial than rumor painted full of tongues, for he had in his possession a list of the songs which these Mount Vernon minstrels proposed to offer the community. While these songs might be sung in the home by those who cared for them, they were, he submitted, wholly unfit for a public school.

Thereupon he published the program. One of the songs was "Holy Night," another, "O, little Town of Bethlehem," a third "Adeste Fideles," all crowned by two selections from "The Messiah." Confronted with this list, the school authorities promptly capitulated, and declared that their informant had indeed uncovered a plot against the liberties of the country, in general, and the liberties of Mount Vernon, in particular. Words and music of this type were truly out of place in any public school, even when offered not to helpless children but to those of the adult public who could be tolled into the hall to listen.

It is true that the storm of ridicule which ensued a few days later drove the dry-goods merchant back to

obscurity, and induced the school authorities to revoke their ban upon an innocent program of Christmas carols. They tardily admitted that the public-school hall would not be desecrated by a Christmas concert, but a little common sense would have counseled the authorities to turn a deaf ear at the outset to this marplot of a merchant. In most of our smaller towns these halls are frequently used for purposes which are not directly connected with the work of the schools. Not uncommonly are they havens for gentlemen who amuse the public by pulling rabbits out of the mayor's hat, for Swiss bell ringers and wandering minstrels, and for lecturers on topics ranging from architecture to zoology. Custom, then, sustains the school board, yet we cannot help feeling that the dry-goods merchant was not wholly without a case.

Bred in the theory that the public school can have no countenance for religion, he felt it improper that religion should be dragged in under the pretense that the community needed entertainment at Christmas time. If Christ could claim no part in the education offered by the public schools, it seemed illogical to present in a building belonging to the system, so definite an assertion of the Divinity of Christ, and of our immediate obligation to adore Him, as is contained in the "Adeste Fideles." Briefly, our dry-goods merchant was the victim of his logic.

The moral of this tale is as wide as this country. It has long been our conviction that one barrier only stands between the influence of the secularized public school, and the dreadful effects upon the individual and upon society which is the natural term of that influence. That barrier is the fact that many public-school teachers reject by the example of their lives the godless principles upon which the system with which they are connected has been built. Not only by example, but often by direct

counsel, they strive to give the unfortunate public-school child some training in religion and in morality. Like the Christians in the household of Nero, of whom St. Paul writes, in a pagan atmosphere they strive to bear witness to Christ.

How long can this barrier be maintained? In many of the larger cities it is undoubtedly growing weaker. The younger non-Catholic, and not a few of the Catholic, teachers walk into the classes of the public school from institutions that are wholly secularized. The principles and opinions there imbibed by them have been completely dissociated from religion; often they are definitely anti-religious. Of their professors, some, like Pilate, condemn Our Lord to death. More of them clothe Him, with Herod, in the garb of a fool. In modern life, irreligion takes on myriad forms, but all support a program which, in the name of beneficence, aims at the redemption and culture of the human race. But the beneficence is apparent merely, for the program sets forth a course of action which either crucifies Christ, or mocks Him, or ignores Him.

In that atmosphere we train the teachers for our children.

## A World without God

**I**T is possible that at least some public-school teachers have been strong enough to reject the poison thrust upon them. But how can we know the strong from those who have weakly succumbed?

Let it be remembered that no religious qualification of any kind can be exacted from the teachers into whose hands the training of more than 20,000,000 of our boys and girls is given. They may be atheists, and many of them are. But they are not out of place in an educational system which, as a competent non-Catholic writer on education has said, pleases no one but the professed atheist. It is not claimed that the atheists openly and directly teach atheism. But that their atheism, however carefully kept in the background, should not color the views which they express, and guide the influence which they exercise, is a moral impossibility.

As we enter upon the new year which God has given us, we are confronted with difficulties in every field of human activity. Everywhere, but nowhere with greater eagerness than in the United States, two great objectives are sought: that peace which consists in the absence of armed conflict and the removal of all cause and occasion for conflict; and the economic peace which is assured by an unbroken sufficiency of the goods of this world by every man. It is perfectly obvious that neither of these objectives is wholly economic or legal, for both essentially involve religious and moral principles. Neither problem would exist, in fact, did society recognize that the fundamental law of all life must be the law of love promulgated by Jesus Christ.

How, then, can our American society be brought to that recognition? Unless we can succeed here, we succeed nowhere. But what hope of success can we entertain, when

we persist in bringing up the vast majority of our children in schools which hold, in practice, that there is no God, no Christ, no law given from on high, no moral sanctions save those admitted by the state, no obligations, personal, national, international, which cannot be set aside by the state?

Earnest men are busy with proposals for the establishment of economic peace and security in this country through a larger exercise of the authority of the state. To accomplish this purpose, they demand, as is their right, a radical revision of the fundamental law. For them we have no word of censure. But law is rarely better than the men who administer it, and if we must look forward, by reason of our public educational system, to a generation of practical atheists, then, no matter what changes are made in the structure of government, we may have a different government, but no guarantee of a better government.

Our first step, then, toward reform must be a plan to rescue our children from the influences which turn them from the ultimate Source of all good. For a world without God means legislation without God, and continuance of the evils under which we labor.

## The Lindberghs in Exile

**T**HE reasons which prompted Colonel Lindbergh and his wife to take their young son and embark for Europe are their own and in no way concern the public. Yet the public will speculate, and the public, as far as it may be represented by the press, is beginning to think that it now knows these reasons as well as do the Colonel and Mrs. Lindbergh. They do not flatter us, these reasons, since they allege that the authorities in this country are no longer able to protect Colonel Lindbergh or, for that matter, any other citizen who has been marked as prey by our criminals.

The truth of these newspaper reports Colonel Lindbergh alone is qualified to judge. It may be said with perfect freedom, however, that in France or in Great Britain, Colonel Lindbergh will find public officials who both can and will give him and his family whatever protection they may need. In both countries kidnaping is practically unknown, and in England in particular the law breaker bent on crimes of violence has a hard and, usually, a brief existence. He mends his ways, or he goes to jail, and there he stays, for England has no patience with parole systems which in other countries have reduced the life sentence to about nine years. In England, the criminal cannot easily supply himself with a gun. In the United States, he can buy a gun, as the late Chief Magistrate McAdoo, of New York, used to say, as easily as he can buy a lead pencil. He buys weapons in such quantities that, as the Attorney General Cummings wrote not long ago, the number of our armed criminals is far larger than the number of men under arms in the naval and military forces of the United States.

There are other reasons, too, which justify Colonel Lindbergh in preferring England as a residence for his



wife and young son. In England, the criminal is caught, promptly tried and sentenced, and he serves his sentence. In the United States, not one murderer out of thirty is even apprehended, and for those who are captured the chances are more than a hundred against one that they will be executed. Capital punishment for murder has been abolished legally in only a few States, but it exists as an institution in not one of the forty-eight. We enact stern legislation in moments of high excitement, and then fail to enforce it. The first kidnaper sentenced to death in this country found favor with the Governor of the State, who, at the instance of an hysterical woman, commuted the sentence. That commutation removed all doubts, if any existed, from the minds of prospective kidnapers. In the United States a criminal law is not a statute to be executed firmly and consistently, but an annoyance to be evaded with the help of lawyers usually more guilty than their blood-stained clients.

For England or for France, the name of any other country may be substituted. Of all countries, ours is the most criminal and lawless, and as the late Chief Justice Taft said years ago, with us the administration of the criminal law is a national disgrace. The motives which have prompted Colonel Lindbergh to go abroad are unknown to us, and of no concern to us. But wherever he may go, Colonel Lindbergh will find a respect for the law of God and man which he has never known in the United States. The truth is bitter. God grant that we make it profitable.

### The Allocution on Peace

THE complete text of the Holy Father's Allocution to the College of Cardinals on Christmas Eve has not been cabled to this country. Yet, as was anticipated, the thought which chiefly occupied the mind of the Pontiff on this occasion was peace among all nations, and peace in every human heart. The Holy Father bade his audience remember that we begin the celebration of the birth of the Prince of Peace "in moments darkened by menacing clouds and by human bloodshed. We have traveled this road with heavy and painful thoughts, until finally We are pre-occupied with the peace that is endangered, and the menace of war. May God dissipate these visions!"

To some of us the words of the Pontiff vividly recall the dark days just twenty years ago. For Europe, it was a Christmas of blood and suffering. Eighteen months of the bitterest war that had ever afflicted mankind had desecrated some of the fairest fields in Europe, and throughout the world the hearts of men were heavy with forebodings of even greater misery to come. We in the United States had suffered nothing at that time, but by the end of 1915 the causes which at last brought us into this terrible war were beginning to operate.

Another year dragged to its end. It was becoming more apparent that, despite the wishes of the great majority of our people, our participation in the War could not long be deferred, and to many in this country, Christmas Day in 1916 was overcast with the shadows of impending con-

flict. We had elected a President who had willingly accepted, perhaps had suggested, the slogan, "He kept us out of war!" and there can be no doubt that a conviction in the minds of many voters of Mr. Wilson's unalterable opposition to war was the deciding factor at the polls in 1916. In the event it appeared that Mr. Wilson was not a free agent, for within six weeks after his inauguration for his second term, Congress declared the existence of a state of war between Germany and the United States.

To suggest a parallel between present conditions and conditions in 1915 is, perhaps, to exaggerate. It is true that all Europe is today a powder magazine and many political leaders are flourishing firebrands in unsteady hands. A false step, an unwary gesture, and the whole world may be in flames. To look on Europe with political eyes is to see nothing but fast-approaching ruin, but, happily, another view is possible, and it is supplied by the Holy Father. Admitting, and indeed proclaiming that "these are days of the gravest preoccupation, holding the world in painful and tormenting suspense," the Pontiff turns his eyes to Almighty God, and asks us to join him in his supplications for peace.

Until now, We had hoped to bring today, in this beautiful hour, a serene, a reassuring word. Our hope has not been fulfilled. But this is not to say that We have abandoned hope. We cannot, because for us hope is a duty, deeply embedded in the Christian life.

But the hope upon which the Holy Father relies is not a vague and stagnant trust that somewhere sometime all will be well with the world. It is, on the contrary, the unshaken confidence of the man of prayerful and contrite heart who knows that if he neglects no human means of averting war from the world, the issue can be safely left with Almighty God. With his great Predecessor, Benedict XV (to whose efforts to end the World War the world at last renders tardy justice), Pius XI stands before the world as the unflinching apostle of peace on earth to be achieved by the methods outlined for us by the Prince of Peace. He would have us seek the peace of Christ, surpassing all understanding, in the Kingdom of Christ, knowing well that there only can it be found.

God still reigns and his power over the rulers of the people is not lessened. To leave untried no human means that seem calculated to destroy or at least to check the occasions and causes of war, is wholly in keeping with the Holy Father's doctrine and example. At the same time, we must realize that the fruition of all for which we hope lies in Him. Even should evil encompass us, the Hand that overshadows us is the hand of God Who from the evil that men do can draw good.

### The New Year

ONE of the minor poets of the eighteenth century, John Logan, complained in his now forgotten "Ode to the Cuckoo":

Thou hast no sorrow in thy song;  
No winter in thy year.

Submitting the justice of this complaint to the naturalist, we may feel that few of us in the year now drawing to its end have shared in the immunity of the cuckoo.

Some of us seem to have supped with sorrow throughout a whole year that had but one season, and that winter. Yet we have lived to tell the tale. To quote another forgotten worthy, the late Mr. Dooley once wrote that on the last night of the year his father would knock the ashes from his pipe and remark as he refilled it, "Well, we've had a bad year, a mane year, and here goes for another wan." Yet he, too, lived, and even flourished, to an advanced age.

Six years of the deepest depression that has yet afflicted the world have come and gone, and we still survive. Are we facing "another wan"? Probably we are not. But even if this seventh year brings with it twelve months of trial, all is not lost. A great Saint, the mother of many daughters, St. Sophie Madeleine Barat, used to say that if we would but realize what God can do in our souls, if we would let Him, we should be ready for the greatest trials. What most of us lack is trust in God. He has promised that He will care for us, and He will keep His promise.

What, then, has this New Year in store for us? Only God Who gives it can know. But we can face it brightly, cheerily, knowing with St. Paul that to those who love God all things work together unto good.

### Note and Comment

#### The Pope on The Priesthood

ON Christmas day an unexpected pleasure came to Catholics in the announcement of a new Papal Encyclical, the first in some time. It is on the Priesthood. Thus the Pope completes the circle of modern life: he has treated the home in his Encyclical on Marriage; the school in the one on Education; the counting house in "Quadragesimo Anno"; and now the altar in his latest. The text will probably be slow in arriving, and we have only the highly unsatisfactory summary in the *New York Times*. But enough is known to guess that it has the same sense of the modern scene that has characterized his reign; he analyzes the qualities and training of the priest, which has its strength from being traditional, founded on experience and not experiment. We may be sure that it will not, as it was unhealthily highlighted on the radio in the March of Time, imprison the priest in the study and the sacristy. The Church, as is shown elsewhere in this issue, is a public institution, and the Pope himself, in his Christmas allocution, showed how the drive against religion always concentrates on the Catholic religion. By a coincidence, the Anglican clergymen who issued the call for the Unity Octave, January 18-25, said the same thing: "The brunt of the anti-Christian attack falls on Rome, for the enemy knows well where the center of Christianity really lies." During our prayers in the Octave, we may well ponder on that fifth mark of the true Church: the knowledge possessed by the enemies of truth of where lies the source of truth.

#### How God Fared At Christmas

THE thirteen birth-control clergymen—Jewish, Episcopalian, Unitarian, Presbyterian, Methodist—began it in their reply to Cardinal Hayes when they rejected the "God that is found in ancient myth and legend," meaning God as He is revealed in the Old and New Testaments, and came out for some kind of a god of their own, as revealed by evolution. This shocking expression of unbelief was followed by an appeal by Rabbi Margoshes in a Yiddish paper, demanding that all Christmas carols be banished from New York's public schools. Then a Brooklyn rabbi, asked for a Christmas message, undertook to dismiss the whole Christmas idea as founded on a myth. The *New York Times* took up the procession by featuring as its first review in its book section on December 22 a book on Jesus by an unbeliever in France. But the climax was reached by the *New York Herald Tribune* in its widely syndicated supplement, *This Week*, when it featured a "Christmas Prayer" by James Hilton which was an explicit denial of God Himself. It began: "Let us pray to God, the Unconquerable Spirit in Man," and ended: "And fill our hearts with faith in a kingdom of Heaven which our children's children may someday find on earth." However, we had one consolation in the chorus of denial. A popular magazine carried a poem which explained it all in one of its stanzas:

Two absolute laws alone we know:  
The ledger and the sword—  
So far away, so long ago  
We lost the Infant Lord.

The writer of this was not G. K. Chesterton. He was Ogden Nash. And the magazine was the *New Yorker*.

#### Christmas Of a Saint

IN his review article on literature, Father Talbot, with characteristic modesty, gives the palm to Father Hubbard for the great adventure story of the year. He overlooked his own "Saint among Savages," which is a life of a Saint, but about as thrilling a story of adventure as was ever written. The Lord certainly gave St. Isaac Jogues a good training in martyrdom, for a more unlucky soul never lived; his misadventures pile up so regularly that the reader ruefully laughs as they arrive on schedule. But he did certainly have one of the most glorious Christmases on record. Father Talbot's story of it brings genuine tears of happiness. In borrowed clothes, his mangled hands barely healed, his face haggard and thin, Jogues is dumped on the coast of France early on a Christmas morning. "Noel, Noel, the day when Christ was born. His soul sang Noel as he hurried up the road to the monastery church. It was Christmas morning; it was France. He was free, free of the Mohawks, free of the Dutch, free of the English. *Venite Adoremus* throbbed in his brain." Humble and unknown, he went to Confession and to Communion with the fisherfolk, and when he came back to the cottage on the shore, a little girl adorably offered him the few pennies she had saved, and humbly he accepted them. Then he went home to his own fellow-



Religious, and how he introduced himself to the Superior is one of the bright pages of English literature. We nominate Father Talbot for a secure place in his own Gallery of Immortals.

#### Against Failure Of Children

THE phrase occurs on the postcard announcing the formation of the Catholic juvenile book club, charmingly called *Pro Parvulis*. "Make your child a reader and you remove nearly every possibility of adolescent collapse. No parent can take out a better insurance policy against children's failure," states the postcard very positively. At first thought, one might deny; on second, one perceives the sound psychological truth. A child does more reading from ten to fourteen, it has been stated, than in later years. At that reading age, tastes are formed: the taste to read, the taste in reading. At that age, guidance and encouragement should be given the child by parent and teacher. The teacher knows the books of yesteryear and yestercentury that should be read by every child. But neither the teacher nor the parent is in a position to know the best child literature being issued currently. Therein enters the newly inaugurated *Pro Parvulis*, a book club that will select and supply six books each year suitable to the following classes of children: 1. tots of from six to ten years; 2. boys of from ten to fourteen; 3. girls of from ten to fourteen. Bishop Keough, of Providence, as Honorary President, has blessed the apostolate of the founder and director, Francis X. Downey, S.J., who has chosen Mary F. Kiely, Children's Librarian of the Providence Public Library, as the Editorial Secretary. A staff of consulting librarians will assist in this tremendously important project. The *Pro Parvulis* Club, located at 207 Atlantic Avenue, Stamford, Conn., should bring joy to children, parents and teachers.

#### Railroad Fare Reductions

ANNOUNCEMENT by the Interstate Commerce Commission that in the near future it will drastically reduce the basic railroad passenger-fare structure throughout the country comes as a welcome bit of news at this time of the year when so many thousands of people are engaged in holiday travel. The new two-cents-a-mile rate for day-coach service, the Pullman rate of three cents, and the elimination of the Pullman surcharge—the three main features of the plan—will not result in a revenue loss for the roads, the Commission believes, because the lower rate will be offset by the larger numbers of the public who will be attracted to railroad travel, and this vastly increased patronage will boost gross revenues to new highs. But while this Review awaits the Commission's decision with great interest, it wonders what has become of the still more startling plan proposed last summer by State Senator Hastings, and which, at the time, was reported to have aroused the deep interest of Coordinator Eastman. Mr. Hastings suggested that the roads be authorized to charge the passenger only a small uniform fee for each railroad trip, and that this fee be fixed independently

of mileage. Thus, for example, a journey would cost the consumer one dollar whether he were traveling from New York to Albany or from New York to San Diego. Mr. Hastings calls his plan "postalizing transportation." The term reminds us that the United States mails follow out the scheme and that a three-cent stamp carries your letter to its destination, whether that be three or 3,000 miles away. Mr. Hasting's statistics, emphasizing the very arguments that the Commission advances for its present cut, deserve serious study, even though the idea sounds a bit breathtaking when you first examine it.

#### Parade Of Events

WHISKERS figured largely in the news of the week. . . . An Ohio man vowed in 1932 he would not shave until a Republican sat again in the White House. This year he looked like Santa Claus and got the job. . . . To combat broken homes and divorce, a movement launched in Georgia calls for the return of American men to the beard. Women will obey men who command them from behind bushy whiskers; they do not respect shaven men, the movement holds. . . . Signs: "Slow Men at Work," in Alabama caused a lot of misunderstanding and were removed. . . . A new test for intoxication to be applied to drivers was developed in Philadelphia. Suspects are made to say: "Susie and Sallie Sampson sat in the soup." . . . Burglars working in the dark could not see signs on packages in a Nebraska home: "Do Not Open Till Christmas." So they opened all the packages. . . . A dog team in Canada was fined for running past a red light; a house in Seattle was traded for a postage stamp; a non-skid bathtub was invented in Detroit. . . . A great deal of political activity marked the week. Republicans in Los Angeles named a dead-end street, "New Deal Avenue." . . . Putting in his claim for work done in 1873, a Negro in Alabama apologized: "I'd a come sooner, but I lives fifteen miles away and my health ain't been so good." . . . Putting in requisitions for sand, gravel, tools and miscellaneous supplies for a WPA repair job, the superintendent received as his first shipment a box of a dozen erasers. . . . The kidnaping racket was commencing the snatching of cats and dogs. There was some indication that owners of valuable dogs might begin an exodus to England where crime is said to be discouraged.

### AMERICA A CATHOLIC-REVIEW-OF-THE-WEEK

WILFRID PARSONS  
Editor-in-Chief  
FRANCIS X. TALBOT  
WILLIAM I. LONERGAN  
Associate Editors  
PAUL L. BLAKELY  
GERARD B. DONNELLY  
JOHN LA FARGE  
JOHN A. TOOMEY  
FRANCIS P. LEBUFFE, Business Manager

SUBSCRIPTION POSTPAID  
United States, 10 cents a copy; yearly, \$4.00  
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:  
Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.  
Telephone MEdallion 3-3082  
Editors' Office, 429 West 108th Street, New York, N. Y.  
CABLE ADDRESS: CATHREVIEW  
Stamps should be sent for the return of rejected manuscripts

## City Seated on a Mountain, 1935

WILFRID PARSONS, S.J.

**A**N outstanding quality of the Catholic Church is that it is a public institution. To our world this is a scandal. Religion should remain decently hidden in the sanctuary or the sacristy and not obtrude itself blatantly on the world's attention. Religion is a man's own affair and has little to do with the world itself; and this is a position commonly accepted by all Christians—by all except the Catholics. So it happens that the worst enemies the Church encounters are persecution and tolerance; persecution when it refuses to be silent and in the catacombs, tolerance on the basis that it belongs there.

Witness the most recent example of how it works. The birth-controllers held a public mass meeting in Carnegie Hall in New York. Cardinal Hayes, exercising his most solemn duty as pastor of his flock, took the pulpit in his own cathedral to warn his people against a menace to their health, morals, and human dignity. He was answered by a small committee of prominent non-Catholic clergymen, whose principal point was that he had no right to dictate morals to the world. He had not done that, incidentally, but the alarm was out: the Church was again threatening to impinge on the public consciousness and conscience. That wasn't cricket.

The year 1935 saw the Church a constant offender along this line. It was conspicuous in every line of human conduct: it prayed in public, it spoke in public, it acted in public, it paraded, argued, beseeched, negotiated, all in public. It was a constant suitor for the world's attention, and not always for the world's affection. It continued, in other words, to be the City seated on the Mountain, not the candle under the bushel. It is the Light of the World and it quite naturally took that for granted.

Paradoxically, in one instance, the world itself demanded that the Church take a public stand, and in a matter of pure politics—Ethiopia. It is true that the motives of the world were not above suspicion, for the very religious elements which made the demand are ordinarily the first to condemn the Church when, and because, it does speak out; and those who cast a stone in this country were entirely silent when we officially adopted a position of neutrality ourselves.

Meanwhile, the action of the Pope was all around us. Before most people realized there was danger of war, back in April, he had a vast throng gathered in Lourdes to pray for three days for peace, and the whole Catholic world joining in. Speaking to 1,200 Catholic nurses in Rome, he asked them to pray for peace; speaking to 12,000 war veterans in Rome he asked them to pray for peace; he said that he himself prayed unceasingly for peace, because it was his "particular and essential duty" without which he could not think of himself as Pope. Almost every week he repeated this. As late as December 16, in a secret consistory he again prayed for peace "conjoined with justice, charity, and truth for all men of good will"; and added, "We shall wish peace with all our

power and seek to obtain it." The last words are significant, and borne out by many indications of quiet and forceful action, which would be nullified if allowed to leak out; but it is quite certain that he himself attached much more importance to the public prayer for peace than anything he could *do*, however ably and diligently.

In fact, Catholics were praying in public more than ever before. The year saw five great national Eucharistic Congresses which rivaled even the international ones held every two years. In the United States, at Cleveland; in Yugoslavia, at Liubliana; in Czechoslovakia, at Prague; in South America, at Lima, Peru; and in Italy, at Terramo, vast throngs gathered for days on end to make profession of homage to the King of the world, Jesus Christ, Who, as Father Donnelly pointed out here, possesses by personal right title to the things of this world and sovereignty over all peoples, Who has the nations as His inheritance and the ends of the earth as His possession. Hundreds of thousands of Catholics paraded through city traffic on three continents, sublimely indifferent to the stares of the curious and the sneers of the mocking, and large masses of time and space were consumed on radio and press to tell of their doings.

Whatever emotions, whether of fear or of hostility, were engendered by all this were politely concealed by convention, or perhaps overwhelmed by its very magnitude. Usually, open outbreaks against the Church come when a political implication is scented, and it is perhaps fortunate that the world's unbelief keeps it blind to the fact that such unassailably correct public prayers, though their operation is invisible, have more influence, through their power of intercession with God, on the course of the world's history than Cabinet meetings or elections. To prove that, just try to hold a Eucharistic Congress in Mexico, where the enemies of the Church know a thing or two about the power of the spirit operating through faith and prayer.

Now and again this apparently unreasoning, but really clear-sighted, hatred of the spirit broke out into the open. In Mexico, of course, the outbreak is chronic. Everybody there knows that the Faith of the people is incompatible with the hypocrisy that talks social justice and enriches itself at the expense of worker and peasant, and with the cruelty that seizes and keeps political power by means of murder of its enemies, and, more often than not, of its friends who stand in the way of ambition. Let no one doubt that Calles knew very well what he was doing when he first struck at the sacramental system of the Church through its altars and its ordained and consecrated ministers. You have to have the insight to know the power of that system in order to fear it, or hate it. The mysticism of the demons has its clairvoyance as well as that of the saints.

This same inspired hatred broke out simultaneously during the year in three places where we thought it was



dead—at Toronto, at Belfast, and at Edinburgh. In Toronto, it raged against giving Catholic school children a share in the benefit of taxes, but the only result was a resounding rebuke from the Premier of Ontario to the Orangemen who led the protest. In Edinburgh, however, riots, with beating and stoning of priests and people, greeted a few tentative instances of the Catholic Faith showing itself in the open, and humiliated the old city on the occasion of a Catholic Premier from Australia receiving the freedom of the town. It was in Belfast, however, that the Orangemen showed their worst. For no apparent reason whatever, but undoubtedly under a well-conceived plan, the Catholic people of the town, mostly poor workers, were set upon, their bodies beaten, their houses burned, their places of recreation destroyed. Many died under the attacks, as surely martyrs to their Faith as any of their ancestors.

In Germany the onslaught took another pattern. The youth of the country were subjected to an unceasing barrage of pagan propaganda under the guise of patriotism and bodily health; Catholic papers, what few remained, were harassed, seized, and many suppressed; the Concordat arranged with the Holy See was completely ignored. Even the people of the Saar, who voted faithfully for Germany in the plebiscite under the promise that their Faith would be respected, were bitterly complaining of the treachery. But the worst blow fell on priests and Religious. Under the pretext of violations of the rules on foreign exchange, 120 priests and Sisters were arrested during the first five months of the year.

The rest of the year was a long-drawn-out agony of humiliation for the German people as they saw every week a new priest or nun brought to trial, condemned, fined, and imprisoned. The culmination was the trial and fining of the Bishop of Meissen. There could be no doubt of the purpose: it was to drive the Catholic Church in on itself and remove it as a spiritual force existing and operating in the Reich. Every public manifestation, whether meeting or protest, was crushed or hushed, and Hitler himself gave an open indication of his stand, when, at a solemn Mass of Requiem for Marshal Pilsudski which he attended officially, he, with Goebbels, another "Catholic," stood all through the Elevation at the Mass. The only consolation the Catholics of Germany had during the year was the magnificent Fulda Pastoral of the German Hierarchy, which, as has well been said, will go down as one of the most noble documents ever penned.

On the other hand, in Spain, the Catholic people took hold of itself, after one fearful setback, and all through the year gave proof that the old Spanish faith was still there. It is significant that the Church reestablished itself precisely on the basis of reclaiming its old position as a public factor in the life of the country. After having seen a thousand religious structures, including fifty-eight churches, destroyed or damaged by revolutionists, Catholics organized on a Catholic basis, and several changes of the Cabinet found the position of the Church each time more strengthened. The final word is that the persecuting clauses of the Constitution will be revised. When, last

Lent, Holy Week services were resumed with all their traditional ceremonies, it was known that the end to the attack on the Church was near. As several times before, Spain has won back to its inherent Catholicism, stronger perhaps than ever in that it is not tied to a decadent monarchy, but is cooperating loyally with the young Republic.

All of this cool assumption of the public place of religion in the world's life, this constant re-emerging of a Church which has been so many times declared dead or dying, is very distressing to those Protestants and atheists who agree that religion has no place in the public life of a nation. Where there is no persecution, tolerance and the slogan of "separation of Church and State" are the two shackles which keep, and are intended to keep, the Church in the catacombs. It is increasingly evident, for instance, as the year ebbs out, that public men in government and business in this country have no intention of tolerating a strongly Catholic state next door in Mexico. In fact, there is very good reason to believe that Calles went back with the knowledge, if not the approval, of our Government. The statement to this effect made some weeks ago by Father Coughlin remains undenied.

Nobody in power here or elsewhere believes, of course, that the Pope as a temporal sovereign is seeking political power there or here. It is *religion* that must be kept out of public life; it has no place as a public institution. So far has the fundamental Masonic dogma triumphed even over men who consider themselves ordinarily religious. It is curious that Masonry has broken down in its institutional form in the Fascist states, which have all outlawed it, thus incurring its deadly hatred, but that even there the dogma itself still persists. It is admitted that religion is a private affair. We can, then, in looking back over the year, interpret what has happened in the light of this fact.

Meanwhile the Church goes on, serenely appointing twenty new Cardinals without any regard for national or personal prejudices or desires, holding its Eucharistic Congresses, organizing its Catholic Action for the personal sanctification and instruction of all Catholic lay people, naming its Bishops, building and enlarging its schools, preaching unceasingly the doctrine of social justice as the cure for many of the world's ills, receiving twenty or more diplomatic representatives from most great states at its headquarters in Rome, publishing thousands of periodicals for the diffusion of its intellectual life and planning a World Exhibition of its press next year at Vatican City in spite of war and war fever next door, constantly enlarging its foreign missions to the pagan and the heathen, making its Concordats with other countries, all with the one single end in view: to remain what it always has been, a City seated on a Mountain, a very public institution, carrying light and salvation to those who sit in darkness and the shadow of death, to guide our steps in the way of peace, and always understanding that the opposition to it, however it may be worded in terms of political ideas, has always the one single aim of hushing it up.

# The Crisis of Capitalism, 1935

JOHN LAFARGE, S.J.

A CONSCIENTIOUS historian apologized to a friendly critic that he had used the word *dawn* in five different connections in the course of his newly completed work. "Well," replied his friend, "What of it? There *were* four or five dawns in the period you wrote of, were there not?" The same might be said about "crisis." The crisis of capitalism that I am concerned about here is what was evident in 1935. There may be a dozen others in 1936, but it still remains true that 1935 was pretty much of a crisis year.

While the depression era did not come to a crisis, there was certainly one in a different field. At the close of 1935 the world found itself confronted with three major challenges to the legal and ethical constructions of an international nature in the past twenty years. Japan was planted in Manchuria and was moving into North China. The astounding German regime was consolidated in the midst of Europe. Italy was touring in Africa. Outside of domestic politics and the Hauptmann trial, it would be hard to find anything that so filled the 1935 press as these developments. The same is even more true of the foreign press. But the crises these developments created still remained unfinished business when the *Miserere* and the *Te Deum* were sung on December 31, and the participants in the London conference between the five great naval Powers, the United States, Great Britain, France, Italy, and Japan, took refuge in brief adjournment from the deadlock that to us laymen appears to have attended the broaching of their several and quite irreconcilable demands.

The word *capitalism* suggests that the issues underlying all this crisis business are economic, even though we know that the ultimate for the Japanese is patriotism, and that patriotism for them is practically a religion. Suppose we take the economic minded at their word, and say that the main issue in most of the 1935 international scene was concern about *capital*—land, oil, and other raw materials, markets, and the productive use they could be put to at home in the cause of further production. It is not the full picture, but it gives a clue to further interpretation, in which capitalism, not capital, plays a role.

Whether or not it was their entire, or even their ultimate concern, the year 1935, particularly at the close, saw most of the nations lined up in two sets of conflicting policies. There were those who sought to preserve their capital by preserving some form of democratic government at home, and trying to establish some kind of democracy between all nations abroad. These were among the nations that for the past twenty years have formed part of the group of alleged winners from the great crisis of the World War: England, her Dominions, France, Czechoslovakia, the Scandinavian countries, and domestically if not internationally democratic, the United States.

There were those who sought to preserve and to restore their national capital by renouncing democracy at home

in favor of some type of totalitarian or authoritarian government, and by *fatti maschii*, to use Lord Baltimore's phrase, or strong deeds abroad, such as the challenging countries previously mentioned.

If there is one general phrase that would seem to cover the motives underlying most of the international action of the past year, it is the fear of total loss that gripped all the countries of the world; the fear the capital they still retained, and looked to to save them from ruin in the depression, as yet unsolved, would be taken away from them by conflict with other nations. This dread led to a series of complicated and sometimes contradictory activities. The fear by each nation of what would happen if armaments were retained by its neighbor led to the breakdown of the very effort to abolish all fears by disarmament. The death of Arthur Henderson, president of the Conference for the Reduction and Limitation of Armaments, was the melancholy reminder that "all hope of disarmament had vanished . . . and the fear of general rearmament and its possible ghastly result had become a threat and nightmare before the mind of the world." As a substitute, came the feverish series of bilateral conversations and agreements, the most promising issue of which was the sunshine that appeared for a while to prevail between Great Britain, France, and Italy at Stresa. Yet the clouds soon gathered and the storm blew up again. More substantial, even if less impressive, were the fair number of trade agreements that were reached during the course of the year, including our own.

The peculiar thing about all these developments was that there was no question of reaching any ultimate solutions, of even making an approach towards constructing an ideal order. The whole concern was merely to avoid total disaster, to stave off an immediate smash-up. The London naval conference was—or is—frankly on this order. The conference, following all the useless conversations in London in the second part of 1934, has been characterized as a "salvage task," to gather up what can still be saved from the earlier Washington and London treaties of naval limitation. The Foreign Policy Association report for October 23 called it bluntly "the end of naval disarmament." To the danger of quantitative was added that of qualitative competition. The rivalries may be laid to conflicting ambitions; but masterful as are these ambitions, every country is afflicted with the fear of losing what it already has, and its naval requirements are thrown on the green table primarily as the *sine qua non* for its own continued existence.

If we take the proposals of all five nations, each of them is reasonable enough in itself. The arguments in each case were irrefutable. Nor can you pick out any single country to blame. Whatever Albion's perfidy or that of any other country in the past may have contributed to create the present situation, the statesmen who guide the several nations must consider things as they are.



The truth is that the year 1935 brought clearer to light than any year previous that singular phenomenon of our times: the betrayal of capital by capitalism. Capital, rightly understood, is the gift of the Creator to the world of men. It comprises the resources of nature, and their transformation by the man's God-given intelligence and labor, with the natural implication of private ownership within the limits of justice and charity. But capitalism, in the sense aptly explained by Fanfani in his recent work, "Protestantism, Catholicism, and Capitalism," is not the God-given instrument for the use and therefore for the preservation of capital. Unlimited use of the means of material gain, even if those means lie within the bounds of the ethically permissible, is in the end destructive even of earthly goods themselves.

Here, I think, a truly Catholic analysis of the times will differ from the mere imputation of conflicting ambition and materialism as the cause of mutual strife. It is not the fact that they wish to preserve their resources and markets that is principally to blame. The confusion and conflict arises from the fact that their attempt to do so is inextricably linked up with a false philosophy as to the value of these goods, and the relative importance of efforts expended in their acquisition and preservation with the more essential and spiritual activities for which man is created. With this understood, we come to a wider view of the year 1935. For this year also brought to light that every one of the conflicting nations was making some sort of desperate effort to escape from the toils of this spirit of capitalism (in the above sense) through an appeal to some form of destiny higher than that of purely material self-interest. Yet these attempts, instead of easing the conflict, only tightened it in a Laocoön-like embrace.

The nation, if we call it such, that professes to have most radically broken with the capitalistic spirit is the U. S. S. R. Yet the past year saw no modification decreed by the Stalin regime, whether of food rations or relaxation in the more exclusive features of the agricultural collectives that was not fully in accord with the rigid requirements of a super-capitalistic State monopoly. Prices of food were raised coincidentally with the suppression of the bread cards. Despite the world propaganda against "war and Fascism" inaugurated with such singular, compromising limitations by the Third International meeting in August of last year in Moscow, the domestic Soviet economic regime remained prostrate at the feet of the all-favored Red Army, while Soviet trade with Italy in oil and other indispensables for war progressed cheerfully with total disregard of what the Ethiopians think about it. At the same time, the plan for the "united front" of Communist action paid a sort of left-handed tribute to the power of moral issues. With these moral issues, as represented by non-Communist or even religious and Catholic organizations, Communists throughout the world were bidden to unite their endeavors, though in a manner that, as was pointed out by our Government in its protest immediately following, involved interference in American affairs.

Immensely confusing, from the standpoint of right and

wrong, was the fact that Great Britain, whose national and international policy for the past four centuries has been most clearly based upon the principles of capitalism, came out at the close of 1935 as the champion of pure ethical principle in international relations as opposed to *Machtpolitik* and ruthless violation of the sovereignty of any member of the democratic community of nations. It is confusing because the winner and possessor is placed in a sound position to lecture to the loser—in former international arrangements—a nation which is traditionally indisposed to take a high and mighty ethical tone in universal affairs, whose bluster and braggadocio are apt to conceal a more conciliatory heart than is found under the trappings of lofty, Calvinistic protest. Nor is confusion lessened by the association of righteous England and humanitarian France with the incarnation of pure expediency by the Soviet partnership in the League of Nations.

The attempts made during the past year to deal with the munitions trade, either in its general aspect, or in its application to the Italo-Ethiopian situation did not help to disengage ethics from the capitalistic spirit. The dilemmas of American neutrality legislation, actual and proposed, succeeded only in showing us that nothing short of a dictator appears capable of acting effectively, while the attempt to take the profits out of war is apt to glide into the pitfall of creating a Frankenstein's monster of a governmental war machine.

The Catholic, contemplating the feverish stir of early 1935, or the sullen deadlocks of the year's close, may well say, following the alternative proposed by Father C. C. Martindale, S.J.: "Why not keep out of the whole affair entirely, and avoid all danger of compromising my Faith by advocating nothing, suggesting nothing, until I can preach an integral Catholicism?" Perhaps that is the way out, there are wise men who appear to feel that way; but are the issues which the Church must face more confused today than they were just a century ago, at the nadir, one might say, of Catholic influence in Europe, when the very mention of social ethics was inextricably confused with the atheism and "laicism" of the Enlightenment? Far less, I should say, despite all drawbacks.

It seemed to me like a good augury that as I began this, alas, hurried article I should enjoy the first view of one of the new postage stamps of the Commonwealth of the Philippines, on a Christmas greeting hailing from Novaliches in that distant land. The youth of the Commonwealth new born in 1935 begin their task, in the words spoken by Carlos P. Romulo at Notre Dame on Philippine Day, December 9, 1935, "with an enthusiasm tempered by historical perspective." "We can put forth," said Mr. Romulo, "a modest, well-principled effort to approximate a solution of the harassing problem of economic balance and distribution." And he added: "The only defense of the Philippines will be its spirit."

With some change of application, it seems to me that Catholics can draw from the lesson of 1935 the need of such a "modest, well-principled effort," to steady the reeling minds of the world's leaders against hysteria, by

convincing them that moral integrity alone can save capital—not for the few, but for all men, in just distribution of its benefits—from the havoc that has been wrought by

capitalism. The lesson will not be taught in 1936, nor will it be all learned by 1946. But we can teach enough of it this year to keep the world from self-destruction.

## What's in a Name?

G. K. CHESTERTON

(Copyright, 1936)

**W**HEN a man says, "I am a Catholic," he answers about ten-thousand questions on totally different topics all at once; and answers them all right. But apart from the point of his answering them right, it is remarkable that he answers them all, and answers them all at once, and answers so many of them.

There is no other name or badge that I know of that covers all these exact points simultaneously; all the other party labels represent something which is vague, in the sense that it may go any length in any one direction; but narrow in the sense that it never has any breadth, in recognizing other things going in other directions. And between the vagueness and the narrowness, it sometimes tends at last to mean anything or nothing.

For instance, when I used to entangle myself in party politics, and when there really was such a thing as party politics, I said, "I am a Liberal." I meant what I said and I knew what I meant; and so far as that goes, I mean it still.

I meant two things quite relevant to modern realities; first, that I believed in liberty; that is, that the individual and the private household have some rights even against the state; and, second, that I preferred a state in which men shared some dignity of citizenship to one in which they were merely masters and servants.

Whether the Liberals meant this by Liberalism, became a doubtful or difficult question in various ways. Some seem to think that liberalism meant free trade; to the extent of forbidding any tax or tariff even to protect free peasants in their independence against any conspiracy of alien usurers or financiers; and this seems to me sacrificing the substance of the idea to the accident of a particular mechanical method.

It is one thing to say that the state has no right to destroy the whole freedom of men. It is another thing to say that the state is forbidden to defend free men in their freedom. Or somebody else would use Liberalism against liberty, by saying that free scientific inquiry showed that men must be instantly deprived of tea or tobacco, or something they would otherwise have been free to use. But the mark of all these people was that they thought it progressive to stretch out one thin string of thought further and further; and take no notice of all the other topics at all.

It would have been just the same, of course, if I had been labeled Unionist or labeled Socialist. There is no Unionist view of whether spiritual survival is true; or whether Spiritualist mediums are trustworthy. There is no Socialist view of whether the external phenomenal universe really exists, or is only a phantom of solipsism.

There is no liberal view of whether expiation relieves real guilt; or of why the best sort of man feels himself to be the worst.

Such metaphysical questions, such mystical questions, such ultimate moral questions, have never been party questions. Nobody ever went to the country with a program of proving that matter does not exist; nobody was ever returned with a thumping majority to proclaim that pain can or cannot be a sort of payment to God. Nobody ever led a shouting mob of people in peculiar shirts to assert that evil is relative or absolute, or that it is or is not possible to sin with the intellect.

Yet all these are highly practical questions; much more practical than most practical politics. They are all the more practical because they are private; and anybody who does not think they are practical has not lived a really practical life.

Things that men have been martyred for; things that men commit murder or suicide for; things that men have quite frequently gone mad about, are highly practical things, especially in private life. Morbidity, or the disease of the mind, is quite as practical as the diseases of the body. And the doctor who deals with it must teach men to think rightly, not only about free trade, but broadly and in some sort of balance to think rightly about everything. There is only one such doctor in the world.

In the absence of that simultaneous fixation of sanity about a thousand things, every one of us has to deal with each thing as a separate thing. We shall seem to be the most capricious and incalculable people in the world, because we shall always be telling the selfish and stagnant person to be more active, and the active fanatic to be more moderate, and the prig to be more popular, and the snob to be less fond of popularity, and the pessimist to cheer up, and the optimist to tone down. But all this will seem quite accidental and random and without responsibility, so long as we have not the authority of any complete and reasoned system to apply to the different cases.

Also we shall very soon be dead of fatigue, if we have to argue with each mistake separately, without any general rule to refer it to. For there is nothing so bewildering as really trying to reckon without any ready reckoner.

In what may be called the Ibsen period, the realists were always preaching a sort of opportunism as more practical than idealism. The truth is that such opportunism is the most unpractical thing in the world. It is like trying to work out a vast scientific calculation, and being forbidden to use algebra, and only allowed to use simple addition; or to count everything on our fingers.

It sounds very practical to talk of working it out with



our fingers; and about some simple matters, it is true that it is better to work by rule of thumb. But anybody who thinks that all problems can be solved simultaneously on his own fingers, will very soon discover that his fingers are all thumbs.

Some of the futurists, the social prophets of the school of Mr. Wells, did indeed avoid the difficulty by announcing that there would some day be a real ready reckoner, but it was not quite ready.

Others of a bolder sort, like Mr. Shaw, said that the Golden Rule is that there is no Golden Rule. We were told to do without the ideal, with the result that we have had to fall back on the real; and found it, not only much more unpleasant, but much more unreasonable.

The world rebelled against the Golden Rule of Christianity; and found itself helpless under the Brazen Rule of commerce and the Iron Rule of war.

Remember also that we are no longer in a world in which it is thought normal to be moderate or even necessary to be normal. Most men now are not so much rushing to extremes as merely sliding to extremes; and even reaching the most violent extremes by being almost entirely passive.

We all of us know numbers of people who have somehow drifted towards desperate counsels; which are really and truly counsels of despair. They fall back upon all sorts of negative notions, merely because they must make the best of a bad job; or if not, then the worst of a bad job.

### Education

## The Year in Education

FRANCIS M. CROWLEY, PH.D.

**T**HERE is a new spirit abroad in the field of Catholic education. It is difficult to trace its genesis. Internal ferment may be just as much responsible as external pressure. During the past year it has been responsible for many new developments of genuine significance.

The National Catholic Education Association has extended the sphere of its influence immeasurably through the work done by the committees of the college section functioning between conventions. In fact, this department of the National Catholic Educational Association is doing more at the present moment to help Catholic education to find itself than any other group or agency now active in the field. Reports were presented at the Chicago meeting by four committees dealing with (1) finance, (2) accreditation, (3) the aim of the Catholic liberal arts college, and (4) regional grouping of institutions of higher education.

A detailed study of the financial problems of forty colleges resulted in the development of certain basic procedures which should be conducive to more effective financial management. An independent Catholic accreditation program based on a recognition of the qualitative rather

We can no longer trust even the normal man to value and guard his own normality. Men no longer say they must keep a balance between avarice and prodigality, or frigidity and frenzy, or self-indulgence and suicide; so far as they seek anything, they seek simplifications which are as simple as suicide. Everybody is revolutionary, especially the reactionary.

It is all the more so because the reactionary is now only a reactionary; that is, his whole attitude is the result of a reaction against something else.

An Anglican clergyman invites millions of people to swear on post cards that they will never fight for their country, or for anything else. And all the time, any man by merely saying he is a Catholic tells us that he holds a sane view of this and a thousand other problems; that war is always horrible, that it can be heroic, that we do owe a loyalty to our own realm and rulers, but a larger loyalty to God and man.

I might take twenty topical topics in turn, drink or democracy, or property or pride of race, and find that the mere use of that name is a guarantee of that normality.

But those who try to set men right without such general system to which to refer them, will find themselves left behind in a hopeless race against time and temperament, dealing desperately with each separate man, and with each separate problem.

And when, by immense intellectual labor, he has got the man sane on one subject, the man will have gone mad on ten others.

than the quantitative factors in higher education was heartily indorsed by the delegates. Not only culture, but Catholicism as a culture, determined the content of the curriculum proposed for the Catholic liberal-arts college. Final action was deferred until suggestions for adaptation could be secured from institutions willing to adopt the curriculum on an experimental basis. Four regional organizations of colleges are to be formed. The National Association still retains control, but as a result of the regional grouping should be in a better position to care for sectional needs. It is evident that the frank and extended discussion of the 1934 convention yielded salutary results.

A survey would not be complete without some reference to teacher training. Sister Etheldreda Heard's study of the teacher-training records of 14,000 parish-school teachers, presented as a doctoral dissertation to St. Louis University Graduate School, shows that the average teacher has two years of training beyond high school to her credit. In 1931, less than fifty per cent of the teachers in public elementary schools had attained the standard of two years of college education. Schmitz's study, conducted in 1926, showed that one out of every

five teachers employed in Catholic schools had not had the equivalent of a complete secondary education, while in 1935 the ratio is one out of every sixteen teachers. The progress made during the past decade should be a source of encouragement to those interested in the professional preparation of teachers for parish schools, but there is still much dissatisfaction expressed over the number of Sisters carrying in-service courses for credit. Course sequence, program coherence, and health are constantly sacrificed in behalf of professional betterment when the opportunity is not given for full-time work during the training period. Again, it is increasingly evident that the only way to bring order out of the confusion created by conflicting philosophies of education is to establish more institutions in which prospective teachers may learn what Catholicism is, and may come to see that the Church has a philosophy of education peculiarly her own.

We have made some markedly significant gains in the direction of State aid for Catholic public schools. The legislatures of Indiana, Texas, Montana, Massachusetts, New York, Ohio, and other States have listened to proposals during the past year calling for free transportation, direct subsidies, free textbooks, and numerous other concessions for parish schools. National interest was displayed in the fate of the Davis School Aid Bill, rejected by the Ohio House of Representatives on May 24. It would have extended emergency aid to parish schools. New York Catholics resented Governor Lehman's veto of the bill providing free transportation for parish-school children, particularly since the measure had been unanimously passed by the legislature. Failure in Ohio and New York should not discourage those who have waged such effective campaigns to show that "parish schools are in substance public in character also." Today the justice of our claims appeals to so many outside the Church that in some States constitutional amendments have been proposed to make State aid possible. We cannot expect results too soon, for the fear of control of the State by the Church still dominates the thinking of many people. A continuous campaign to overcome this prejudice, presenting in and out of season the claims of the religious public school, seems to be very much in order. Precedent is a telling argument in the courts. Our success in the drive for free textbook legislation should encourage us in our efforts to secure State aid for the maintenance of the religious public school.

The recent decree of the Sacred Congregation of the Council, "On the Better Care and Promotion of Catechetical Education," placed the problem of catechetical instruction in the front rank of issues with which the Catholic educator must deal. The Rochester conference of the Confraternity of Christian Doctrine was really momentous in character, three Archbishops and ten Bishops taking part in the deliberations. A feature of the mass meeting was an address by the Apostolic Delegate broadcast from Washington. A national center of the Confraternity has been established at the headquarters of the National Catholic Welfare Conference in Washington to provide: (1) year-round religious instruction

for Catholic children in public elementary schools and high schools, (2) religious study clubs for adults, (3) systematic religious instruction by parents in the home.

The religious vacation school will still function as an important unit in the program for providing year-round instruction. As an auxiliary agency it establishes new records yearly, the summer program of 1935 caring for twenty per cent more students than in 1934. One-fifth of the diocese reported a gain of more than 1,000 children in their 1935 vacation schools. Even better work should be done in the future because of the new role to be played by the Confraternity as a systematizing and unifying agency for all religious instruction activities. For instance, the Wichita program of the Confraternity provides through religious study clubs, religious correspondence courses, radio programs, street preaching, and Catholic Action committees, for the instruction of all Catholic and non-Catholic adults who are willing to listen or to read about the doctrines of the Church.

The point has been made often by writers on Catholic Action that good intentions and personal piety are not sufficient for effective participation in a program. One must know what to do. Study clubs, open forums, university extension courses, parent-education conferences, and high-school evening classes have been resorted to extensively during the past year by Catholic groups to enable them to think things through. They represent a growing interest, and in some quarters an interest entirely new, in the adult-education program. The Duquesne University scheme providing cultural courses of a graduate character for priests, the evening school of Catholic Action at Fenwick High School, Oak Park, Ill., the Program of Education for Leisure of Rosary College, and the parent-education courses established by a large number of Catholic women's colleges are worthy of special mention. The success of the movement should be the special interest of all who wish to extend the sphere of influence of the Church.

Diocesan superintendents are greatly concerned over the lack of facilities for students of secondary-school age. For the country as a whole, the increase in enrolment during the past four years has been twelve per cent, as compared with only five per cent for the elementary schools. Continuance in school because of depression conditions accounts for some of the increase, but most of it is directly traceable to the new interest in Catholic secondary education displayed by parents since it has become a diocesan concern. In many dioceses the number of students turned away exceeds the number accepted, and some superintendents are now speaking in terms of double sessions.

The phenomenon of constantly decreasing enrolments in the lower grades still continues to manifest itself. The condition is more evident in the great urban centers than in the rural districts. Since the Church in America is largely urban in its membership the constant recurrence of this phenomenon naturally affects our outlook for the future. No less serious and a corollary of the foregoing is the preemption of the field of nursery education by



private and public agencies. Parent education may serve as an antidote for some of the nauseous doses now being administered to unsuspecting mothers by so-called child specialists, under the guise of the new psychology with its glorified freedom for the child; but over a long period it is doubtful if the destructive influences now at play can be contravened so easily. Unwillingness to concede a place to either discipline or authority, mistaken notions of family relationships, and complete neglect of religious instruction characterize so many of the programs that the only real remedy would seem to be the extension of the Church's school system downward so as to include a system of nursery schools. The losses in our elementary schools have at times been attributed to lack of kinder-

garten facilities; the same may hold true for nursery schools if we fail to act.

Conscious of the intellectual achievements of the Church in past ages, we are pushing on into new territory to win additional laurels for our common Mother. More concerned hourly over the masked but deliberate intent of educational leaders to exclude religion from the educational process, we are marshaling our resources to protect our charges from the onslaughts of those who claim: "Today God, in the old sense at least, has retired from the scene, and the human race, arrived at apparent physical maturity, faces the vast implications of the future without the assurance of transcendental grace and beneficence."

## Sociology

# Social Justice in 1935

PHILIP H. BURKETT, S.J.

**W**RITING the review of 1935 in sociology, I am impressed with the preponderant economic nature of last year's activity. All laws of any import passed by the first session of the Seventy-fourth Congress are of this class.

Three agencies in the economic and social endeavor of the year that interest us seem to stand out more prominently than others: the Federal Government, the American Federation of Labor, and the National Conference of Catholic Charities. What were their contributions in the past year?

In the domain of the Federal Government three decidedly noteworthy measures were enacted: the social security Act, the labor-disputes Act, and the Guffey coal Act. Other enactments of minor importance are the work-relief Act, the tax law, the holding-company Act, the amendments to the agriculture adjustment Act, and the banking law.

The social-security Act, which was framed to protect citizens by means of unemployment compensation, old-age pensions, increased appropriations for the care of children, and the conservation of public health, will, as the President stated when he signed the bill, "take care of human needs and at the same time provide for the United States an economic structure of vastly greater soundness." This is true; but the powers of the Federal Government are strictly limited and time alone will test the strength of these golden promises.

The labor-disputes Act, elaborated by Senator Wagner, of New York, was designed to diminish the causes of labor disputes obstructing commerce and to create a National Labor Relations Board. Senator Wagner's bill met with long, bitter, and powerful opposition on the part of large employers and corporations, but it was finally enacted into law. It gave workers the long-coveted right to organize and bargain collectively through representatives of their own choosing. The latter point was sharply argued at first. Was the representation to be

proportional—that is, according to union affiliation—or was the majority unit to represent all workers? Proportional representation seems eminently fair, but impracticable. For it was clear that nothing could be gained by labor unless majority representation ruled the day, since it was patent that the regular labor unions would not sit side by side with delegates from company unions.

The right to organize was rendered effective by sections 8 and 9 of the Wagner Act, forbidding employer interference with freedom of organization. The whole Act was nothing but an attempt to salvage the good parts of the wreckage of the NRA.

The Guffey coal Act was designed to restore peace in the soft-coal industry. Embodying the essential provisions of the ill-starred NRA, it regulated wages, hours, prices, and over-production, and tended to eliminate the demoralization and waste which existed in coal production.

It is quite in place here to write a brief obituary of the NRA. Though incomplete, this institution was a great benefit in large industrial areas. Yet it seemed improbable from the very outset that the plan could be adequately administered or enforced. For this reason also it has achieved but few of the great purposes it set out to effect, for example, the 7a section, designed to protect essential labor rights. The right to enforce its essential clauses was in doubt from the beginning.

The Supreme Court killed the Blue Eagle and sent its body to a taxidermist, where the stuffed bird will remain on exhibition for many years. The NRA, whose 600 codes are now pretty well on the scrap heap, undoubtedly had many virtues and splendid opportunities; but unfortunately neither reached maturity. The great Act was fast developing into a hopeless tangle.

Msgr. John A. Ryan, a close observer and authoritative exponent of our industrial problems, writes:

I do hope that the NRA will be re-established with labor given an adequate place; but I have no hope that this can be done without a constitutional amendment. The Wagner law will, of course,

be opposed by a large proportion of the great corporations and employers. Here, too, a constitutional amendment seems to be necessary in order to give the measure adequate scope in the industrial field and to safeguard it against continuous attacks on its constitutionality. I would have the Constitution amended in specific and comprehensive terms enabling Congress to regulate wages, hours, prices, fair practices, and the operation of financial concerns, such as holding companies.

However, as John Wiltbye opines, and he is a wise judge in social and industrial problems, eminent gentlemen are "sot" on both sides of the constitutional fence. Some view the Constitution as a sort of chameleon; others revere it as so sacrosanct that any touch of the bold may mar its beauty and usefulness. The question whether we have outgrown our fundamental law and need a new one, or various amendments, will probably be a political issue in the next Presidential campaign. The point in question then will be: How extensive may be the grants made to industry by the new form, thereby curing our national ills, without doing equal harm?

In writing the death warrant of the NRA, the Supreme Court emphasized the unlawful delegation by Congress of power—both legislative and judicial—to the President, and to the Labor Relations Board. It also sharply distinguished between what directly and what indirectly affects inter-State commerce. Since every case, according to the decision of the Court, is to be rated on its own merits, there is bound to be interminable litigation centering around, first, the "due-process" clause in taking private property, and secondly, bringing purely local issues forcibly under the inter-State commerce jurisdiction.

The Wagner Act, the Guffey Act, and the rest, are, like the NRA, at the present writing, facing a stormy voyage, and may meet with disaster when drawn into the strong eddies of the Supreme Court.

The company union looms up as a factor that cannot be ignored. The period of its greatest increase dates from June, 1933, sixty-four per cent being established during the time of the NRA. It cannot be stated with truth that the workers prefer this type of union. For various reasons the company union cannot, as a rule, openly represent the wage earner.

What contribution has the A. F. of L. made to industrial betterment? Thus far, hardly any; for the ultra-conservatives still have control. Within the past weeks a bitter dispute has arisen within the ranks of the Federation. The conservative section, with William Green, the president, at the head, holds fast to the horizontal or craft union; whilst John L. Lewis, until recently vice-president of the Federation, and at the same time militant President of the strong union of United Mine Workers, commands the progressive section, which demands the vertical or industrial union. Mr. Lewis contends that our machine age with its mass production has made this change imperative. The craft unions which are functioning well would be retained. The progressives are also alarmed at the fact that the Federation has achieved little in the fifty-five years of its activity with a small membership at present of approximately 3,500,000, out of 39,000,000 workers in the country. At the present writing, the dis-

pute and the resignation of Mr. Lewis threaten to split the Federation and to do great harm to the cause of union labor.

What influence have Catholic charities exercised on the national welfare? The National Conference of Catholic Charities held its twenty-fifth anniversary meeting in Peoria, Ill., from September 29 to October 2. One underlying feature of the entire meeting was manifest in the leading addresses of the prelates. This feature was a definite effort made to bring Catholic philosophy to bear upon our social work and all social movements. Our Catholic work must be our Catholic life. Leaders of mass movements must be found or formed among our Catholic laity, who, by personal service, contribute to save the family from materialism. Besides, it was considered a need of the hour that a great number of subordinate leaders, imbued with the same philosophy, be enlisted to point the way in current issues. Probably the greatest gain in the twenty-five years of the Conference's history, says Msgr. John O'Grady, its untiring leader, has been the cohesion and the unified thinking and planning it has developed. Charity leaders of various dioceses are finding the annual conferences their clearing house for the problems common to the church in the country.

Crime has made no history this year and hence we may pass it over with a few words. We are set in our ways and have become hardened, and that about expresses our condition. AMERICA has stated again and again that the administration of our criminal law is a national scandal and that it has been so for several decades. But the powers that be stand by idle, wring their hands in mute amazement, and do nothing. The parole system is good in itself and might accomplish much but its administration is at fault. Religion, too, and correct ethical principles in crime are imperative; but the former is underestimated and the latter neglected, and in the mean time, the dance of death goes on.

After years of vigorous propaganda, it has been found that birth control is not eugenic but disgenic. To remedy this, birth-control advocates propose to encourage child bearing among the wealthy and to discourage it among the less desirable. Do they really expect to achieve this? In regard to marriage, divorce, and sex relations we have moved a great distance down stream from our anchorage of last year. Due to bold and unbelievably loose teaching in the classroom of non-Catholic colleges and universities, religion and morality, once sacred, are now to be cast to the winds as medieval, and society is to be cut completely from its ancient moorings and to be allowed to drift with the unrestrained moral license of the age.

Among the notable articles that have appeared in reviews might be mentioned those on Communism by Joseph F. Thorning, S.J., and John LaFarge, S.J., and a critical analysis by the Editor of AMERICA of the principles of social justice advocated by the Rev. Charles Coughlin, the Detroit radio priest. These series appeared in this Review and attracted wide attention.

It is clear that we are in the throes of a new era of international politics and industrial relations, and we hope



with great confidence that there will be born soon a new world, as has happened so often in the past. A pamphlet, just from the press, and entitled "Organized Social Justice," sets forth an economic program for the United States in conformity with the Encyclicals of Pius XI. It is signed by 133 writers of distinction in economics. It is the best and most comprehensive pamphlet on the question that has ever reached the writer's attention. Its wide diffusion will most assuredly hasten the acceptance by governments of the only correct solution of our industrial troubles and dissipate the ominous clouds that have obscured the golden dawn. That, and a return to the ancient morals of Christianity, will give us back the peace of soul and of nations which has been lost so long.

### Literature

## The Roll Call of American Catholic Authors

FRANCIS TALBOT, S.J.

THE most forward step in the march of Catholic literature in this period is the national plebiscite now being conducted by AMERICA. The first announcement was made in October and, according to the schedule then planned, the voting would conclude with the end of the year. So keen and continued has been the interest shown not only by the readers of this periodical but also by those of other Catholic publications that the time for voting has been extended and the polls for the elections will not be closed until after Catholic Press Week in February.

Judged by the letters that have been received, the plebiscite has attained one of its major purposes, that of making the Catholic reading public conscious of contemporary Catholic literature. Attention has been concentrated on the names of those who have composed a book that expresses the Catholic spirit. These names have been listed specifically as authors, as the spokesmen of our times, so that the accent falls not on the books actually published but on the brains that are producing these books. The reader class, then, fixed attention on the author class, and judged the man by the books as well as the books by the man.

A twofold process has been operating, that of aggregation and that of segregation. The first effort was that of gathering the names of all those Catholics whose names have been impressed upon a book. It was our earliest intention to exclude from our list the authors, for example, of textbooks, technical treatises, and the like. In this, there were disadvantages; there was a great advantage, on the contrary, in allowing the names of authors of all degree to be put in nomination, and in drawing up as complete a catalogue as was possible. The nominations, then, were all inclusive. If it so happens that any American Catholic author, or any foreign Catholic author whose work has been translated into English, has been omitted from the lists previously published or from that appearing in this issue, let us be informed immediately. The second

part of the process is that of selection. Among the authors listed and nominated, which ones are of major importance to us, as contemporaries, which will be remembered by those of a later generation, which are writing literature that will deserve a paragraph or a chapter in a history of Catholic literature that will be written in 2000 A.D.? The election will settle the question as to who are the twenty-five foreign and the fifteen American Catholic "contemporary immortals."

Some of our correspondents have professed surprise and pleasure in the discovery that we have so many American Catholic authors. Others have been disappointed. The number in its totality reaches less than 350. In the United States, there are 20,000,000 Catholics; there are 30,250 priests, all well educated; there are 193 seminaries, 191 colleges for men, and 661 colleges and academies for women; there are, approximately, 15,000 college graduates each June. These figures offer some temptation to speculate and they give a basis for conclusions. Compared to the numbers of highly educated and cultured Catholics in the United States, does the total of 350 authors impress one as very great or very unsatisfactory? The profession or the hobby of authorship among our people would seem to be in need of encouragement.

If one analyzes the quality of the work produced by the 350 authors, one may arrive at further conclusions. Exclude the authors of textbooks; of technical treatises in theology, philosophy, scripture, the sciences; of juveniles; of popular asceticism, prayer books, manuals of devotion, spiritual inspiration and encouragement; of primary books for primary-minded persons; and how many authors of books for the ordinary adults are left? In other words, how many of these 350 are writing literature? The tabulations of the plebiscite will give the answer. But a rapid glance through the votes reaching this office inclines one to the belief that the Catholic reading public considers not more than twenty-five or thirty American Catholics worthy of the upper brackets.

Each year, however, the number of major authors is increasing. Each year, the number of notable books is multiplying. Each year, it may be said, the quality of the Catholic books published is improving. With each year, the Catholic literary emergence is becoming more pronounced. The selections of the Catholic Book Club during this past year, the listing of the Cardinal Hayes Literature Committee, the bibliography published in AMERICA under date of December 7, and the reports of the various Catholic and secular publishing houses all combine to prove that 1935 has been the best Catholic literary year in American history. They give reason to believe, moreover, that 1936 will be a vintage year.

We are advancing in fiction. Helen C. White reaffirmed her right to be named the greatest Catholic historical novelist by the publication of her second book, "Not Built with Hands." Lucille Borden has also entered the historical field with her "White Hawthorn," and will continue to impress in this type of fiction as formerly in the novel of contemporary life. The achievement of the year that will have deepest influence is "Out of

the Whirlwind" by William Thomas Walsh. Despite my lone critic of the Baltimore *Catholic Review* who judged that this was not a great novel, that this was not a Catholic novel, that this was not a novel at all, and in accordance with the Hartford *Catholic Transcript* which demolished the critic, I still affirm that Mr. Walsh has set a new style of Catholic novel.

We are advancing in poetry, the arts, criticism. Calvert Alexander, S.J., did a notable piece of work in his "The Catholic Literary Revival," for he laid open before us the picture of the literary scene during the past hundred years. Richard Dana Skinner, in his "Eugene O'Neill," set an example of balanced, keen appreciation. Three poets belonging to the Academy of the Catholic Poetry Society of America, produced work that ranks with the best of any poet of this year: Daniel Sargent in his "God's Ambuscade"; Leonard Feeney, S.J., in his "Boundaries"; and Sister Madeleva in her "A Question of Lovers." Michael Earls, S.J., and Benjamin Musser also rank high. For fascinating narrative of adventure, the palm of the year goes to Bernard R. Hubbard, S.J., for his "Cradle of the Storms." The sale of a book is an indication of approval; since its publication in early November, this book has had four printings.

We are advancing most in biographies and autobiographies. This past year has brought the life stories of Lord Esme Howard in his "Theater of Life"; of the "Memoirs of Count Apponyi"; of "The Longest Years," clearly the recollections of the girlhood of Sigrid Undset. The canonization of Thomas More and Cardinal John Fisher was responsible for several biographies of singular interest and of fine merit. James Brodrick, S.J., wrote a momentous and huge volume on "St. Peter Canisius"; nothing more need be said, or perhaps, can be said about this St. Peter, for it is an authoritative and final work. Evelyn Waugh, the novelist, became a lively biographer of "Edmund Campion." And Arnold Lunn, the controversialist, recreated a powerful picture of St. Peter Claver in his "A Saint in the Slave Trade." The biography of St. Isaac Jogues, entitled "Saint among Savages," has been well reviewed and went into the second edition three weeks after publication.

We are advancing in the literature of thought and of current events. Bishop Kelley wrote the long-desired book on Mexico, "Blood Drenched Altars," and this should be the release point of other books of revelation. George N. Shuster brought out the second of his series on Germany, "Like a Mighty Army," and a convincing analysis of conditions under Hitler is contained in it. Msgr. Fulton J. Sheen with all the accustomed grace of style presented a magnificent treatise on "The Mystical Body of Christ." Leo Ward, C.S.C., through his "Values and Reality," is becoming the American Catholic voice among the internationally known philosophers such as Father D'Arcy, E. I. Watkin, Laurence Oliver, Father Przywara, who are on the list of this year's best books.

Chesterton, Belloc, and the famous authors of a decade ago are still vigorously proclaiming their gospels in all forms of literature. But the 1935 record is significant

mostly in that it shows a decided increase of authors who have emerged during the last decade.

One of the most hopeful indications of the Catholic literary emergence is that of the establishment of Catholic lending libraries in all the larger cities and towns. Chicago has several; New York, within the past year, has organized a few; Hartford and Stamford, Conn., are showing what can be done in smaller communities; it is drawing near the time when these units will need to be catalogued and codified. Exceptional activities are being carried on, concurrently, by the Catholic Library Association. During the past week, elaborate programs were carried through at Hartford, Conn., in the Eastern Meeting, at Chicago in the Mid-Western Meeting, at Portland, in the Northwest Meeting. Regional conferences were held recently at St. Louis, St. Paul, etc. The book club field covered so competently by the Catholic Book Club and the Spiritual Book Associates has been further expanded by a new book club, called "*Pro Parvulis*." This inducts the children into the joys of reading and prepares them to be adult readers.

It is with pleasure that I add one final observation. The sale of Catholic books has increased considerably during the past year. Two, three, or four dollars are being parted with—for books. The same amount, a few years ago, spent for books would be put down as an extravagance. Values are changing.

### The Plebiscite

The following names of authors did not appear, regrettably, in the list published on December 7. They are nominees, and their names will be inscribed in the final catalogue now being prepared.

Brookland, August F.	Laube, Clifford
Campion, Rev. Raymond	Leahy, Rev. George V.
Caogan, Gertrude	Leahy, William A.
Clegg, Aileen Mary	Leen, Edward, C.S.Sp.
Coakley, Rev. Thomas F.	Lynch, Adrian, C.P.
Cody, Alexander, S.J.	"Metlake, George"
Cohan, George M.	Michel, Dom Virgil, O.S.B.
Colligan, Eugene A.	Mueller, Rev. F. J.
Conroy, Joseph P., S.J.	Mullany, Katherine F.
Conway, Paul G.	McDonald, Dr. Milo F.
Cooper, Rev. John M.	McEntee, Georgiana P.
Coughlin, Rev. Charles E.	McGroarty, John
Cox, Ignatius, S.J.	McGuire, C. E.
Dooley, Rev. Bernard F. J.	O'Grady, Rev. John
Dostal, Rev. W. A.	O'Rourke, William T.
Egan, Joseph Burke	Robison, William F., S.J.
Eugene, Brother, O.S.F.	Rothsteiner, Rt. Rev. John S.
Eulalea, Sister M., R.S.M.	Schumacher, Rt. Rev. M. A.
Fitzpatrick, Dr. John C.	Schuyler, Rev. Henry C.
Furlong, Rev. P. J.	Sheehy, Rev. Maurice S.
Ganey, Helen M.	Tourscher, Francis E., O.S.A.
Glavin, Rt. Rev. John F.	Turner, Most Rev. William
Hannan, Rev. Jerome	Verda, Sister Mary, C.S.C.
Horan, Ellamay	Wallace, L. M.
Jacks, L. V.	Welfe, Richard A., S.J.
Kavanagh, Rev. William A.	Wickham, Joseph F.
Kelly, George	Woodlock, Thomas F.
Kenzel, Francis L., C.S.S.R.	Yealy, Francis J., S.J.
Kerby, Rev. William J.	Young, Rev. Joseph
Kobbe, Carolyn Therese	



## A Review of Current Books

### Ekthrocracy

*OUR ENEMY, THE STATE.* By Albert Jay Nock. William Morrow and Company. \$2.25.

THE title of this work makes it clear that the author looks upon the state as essentially, intrinsically, and therefore, unchangeably, an anti-social institution. At the outset he quotes with approval Herbert Spencer's view that government is begotten of aggression and by aggression. He also puts the seal of his approval upon the following statement of Henry L. Mencken:

It [the state] has taken on a vast mass of new duties and responsibilities; it has spread out its powers until they penetrate to every act of the citizen, however secret. . . . But it still remains, as it was in the beginning, the common enemy of all well-disposed, industrious, and decent men.

In our day confidence is hardly inspired by an appeal to Herbert Spencer, a thoroughly discredited philosopher. His work entitled *The Man versus the State*, which is the foundation of the present work, certainly does not picture the state as a Divine institution but rather as an organization, made and marred by man, especially by materialistic philosophers like Spencer, whose utilitarian norm of morality, destroying, as it does, the essential distinction between right and wrong, undermines the very foundation of civil society. Much less does our author reassure his readers when he dignifies Henry Mencken with the wholly undeserved title of a philosophical thinker.

There is much in this new work that is valuable and true. The author has been at great pains to get the facts concerning the Colonial period of United States history, the time of the Confederation, and the period since the adoption of the Constitution. The abuses of political power due to selfishness and materialistic education have been noted but ascribed to other causes. The evils that are deplored are accidental, not essential.

Had the author made a thorough study of Aristotle's *Politics*, he would have seen the falsity of the view of Locke, Hobbes, and Kant that the sole function of the state is to protect individuals from aggression on the part of other individuals within the same community. This police view of the state is set forth by Thomas Paine and quoted with approval by our author. He would also have found a refutation of Herbert Spencer's view that the state's sole end is to determine the limits within which human activities ought to be restricted if they are not to hinder the activities of others.

Our author's view of the state as the enemy of man is an extreme one. Truth, like virtue, takes the middle path. He might, by a parallel bit of reasoning, prove that the family is man's enemy. Divorce, race suicide, and marital infidelity have disfigured the Divine institution called conjugal society just as the greed of the capitalist and the exploitation of the poor have marred that natural expansion of the family called the state. If the first is illogical as the author will admit, the second is equally so.

Pius XI in his Encyclical on Social Reconstruction and Leo XIII in his Encyclicals on Christian Democracy and the Condition of the Working Classes certainly attack the evils of the modern state as strongly as does our author, but they insist that civil society as God planned it for man's welfare is a natural society, due to the Author of nature and Divine in origin a social institution, even though man administers it at times contrary to God's will in an anti-social way. Our author errs with Kant in separating justice from law, the juridical from the moral order. Moreover, in the Divine plan, authority and government are indissolubly linked with civil society. Here and there he attacks the Church unjustly and, in his references to Church and state, at times confuses the Church which Christ instituted with modern man-made religious organizations.

HERBERT C. NOONAN.

### All the Trumpets Sounded

*THE PILGRIM'S REGRESS.* By C. S. Lewis. Sheed and Ward. \$2.25. Published November 13.

THERE was a man, and his name was John, and this is the tale of his travels. In Puritania, the land of prohibitions, where John was born, a fleeting glimpse of an isle (an intuition of the Infinite Good and True) unlike anything he had ever known sets John out upon his quest. Past the City of Claptrap (Main Street is its principal thoroughfare), through darkest Zeitgeistheim, he visits Aphroditopolis, Hegeliana, and the Swamp of Theosophy—to mention only the more obvious of his mythical journeys. Among his guides are Sigmund (Freud), Immanuel (Kant), the Giant Savage with his dwarfish minions, the Musso-limini, Swastici, and Marxomanni, Messrs. Mammon, Phally, and Halfways. To the arduous but knowing guidance of Mother Kirk John finally submits. He plunges into the rapids of the Grand Canyon (thus is he baptized) and swims unaided to his long-sought Isle.

Allegory, born perhaps of a despair of the present, is as old as imaginative piety. And the fascinating science of allegorical cartography, founded by Bunyan, is still alive. Cataclysms of thought and the erosion of time have gouged new chasms and leveled once-towering crags since Black River, Slough of Despond, and Vanity Fair were writ large on allegorical maps. Yet the Oxford Don, born in Ulster (he should know Puritania), is in the tradition of the Bedford tinker and his authority is no less sure.

The form of this sort of thing, to be effective, demands much from him who adopts it. Telling but not bitter satire, skilful diagnosis of philosophical pathology together with the art of religiotherapy, the ability to personify concretely the airy vagaries of paranoiac geniuses, and the cartoonist's grasp of what is characteristic are all essential. Mr. Lewis is not unequal to these demands. Here is a story well told, a correctness of fact that is not lessened by fancy, epigrammatic bits of wisdom, an argument spicy and not insipid, subtle yet easily caught. Mottos from the masters preface each division of the argument, and Plato, Virgil, Pascal, and Langland are called upon to buttress up the truth of what is said. Incongruous is such august company testifying to the theme of the book (follow Mother Kirk) is the humorous yet no less profound English police maxim: "You may as well come quiet."

STEWART E. DOLLARD.

### A Blossoming

*THE LONGEST YEARS.* By Sigrid Undset. Alfred A. Knopf. \$2.50.

THIS story of the gradual unfolding of the powers of soul and body that have given us the novels of Sigrid Undset will be eagerly read by the thousands of those who have caught so little of the author herself in her previous writings. For under a very thin disguise the story of Ingvald in this volume is the story of the author herself. The description of the flowers and hills and fjords of Norway are notably beautiful and their effect upon this growing child reveals the germ of her after-powers as a writer. In fact the appeal of this volume lies more in its psychological significance than in its biographical value. Throughout it is a prose rendition highly particularized of the first years of a human soul which as Thompson tell us,

Must be obsequious to the body's powers,

Whose low hands mete its paths, set ope and close its ways.

Very early Ingvald observed that life was ugly at times as well as beautiful. The field where the rotten carcass of a dog had terrified her grew beautiful and lovely when the white snow had covered it. Her childish selfishness and egoism were fostered by the example and help of her elders. She noted the silliness of parents who mixed in their children's quarrels and concluded, "It couldn't be any good having parents like that." This and much more wisdom *ex ore infantium* gives us a shrewd and entertain-

ing picture of the grown-ups in the child's household and neighborhood.

But the chief psychological interest in the volume lies in the story of the gradual gathering of empirical knowledge concerning the profounder truths of life. The child's early awakening to "the facts of life" is told more plainly than we might tell it. And it is possible that the tenderness of the child's age when this knowledge came to her may be a shock to some. But it is well to remember that such knowledge does not dull the luster of the purest soul. Otherwise, Our Lady could never have protested as she did to the angelic salutation.

The most beautiful characterization in the book is that of the silent patient figure of Ingvild's grandfather, who accepted all things from the hand of God—even the living death of cancer—and prayed for one thing only for his gifted son, a loving faith in God. Her grandfather's faith frightened the child when she realized the awful truth that a man could love God as he did. His example dispelled all thoughts of God as "something mild and comfortable and amenable," and intensified the child's disbelief in One who was "only an irascible and vindictive kind of magistrate of whom one had to beware continually." From her grandfather she knew that God was far more dangerous and incomprehensible than that, and "most incomprehensible was His love."

The writer in describing her childhood never obtrudes her present mature view of things, nor does she attempt to establish any connection between the present and the past. But we cannot help thinking that the silent suffering of the old man who was her grandfather had something to do with the final flowering of her own faith that centers about a suffering Man-God. There breathes throughout the book a strange blend of the charm of childhood and the rugged quietude of the author's native land and its people.

TERENCE L. CONNOLLY.

### Recent Fiction

**THE O. HENRY MEMORIAL AWARD PRIZE STORIES OF 1935.** Edited by Harry Hansen. The background of most of these offerings is peculiarly American, and their atmosphere is pleasingly healthy. They have an out-of-door air about them and the freshness of clean breezes. Everyone will not agree with the distribution of prizes as made by the judges. Certainly "Lay Me Low," the tale of a Negro whose songs of sorrow were born of true sadness, and hence were artistically genuine, merits a very special mention. Stephen Vincent Benét's "The Professor's Punch" is an unusual story, as are also the more fantastic "Jesus Knew" and "Little Elsie." "The Country Doctor," by Don Marquis, is a pattern story, not startlingly original, yet it holds one's interest. There is real literary flavor in the fine writing of the prize story, Kay Boyle's "The White Horses of Vienna," but the theme becomes so involved as to leave the reader a bit put out with short stories in general, and that's bad. However, there is no story in the volume which is utterly without its good points, and several of them rise to authentic literary heights. Published November 8. (Doubleday, Doran. \$2.50.)

**SELINA.** By Sheila Kaye-Smith. To the reader grown weary of perusing the literary case histories of inhibited and misunderstood childhoods, Sheila Kaye-Smith's amusing and charming recollections of "the year I was nine" will prove a delightful respite. Selina South was nervous, sensitive, and high strung. Since there was no child psychologist on hand to interpret her tempers and disobediences, her religious mysticism, and her dread of being different from the other children her age, she was forced to bear up under misunderstandings and punishments that would be considered sufficient to warp forever the psychic balance of her present-day counterparts. That Selina managed to survive, and even managed to preserve a humorous and sympathetic picture of her parents' trials as well as her own, may have been a miracle, but there is no supernatural air needed by the reader to insure genuine

enjoyment and a warm appreciation of the author's skillful treatment of her subject. (Harper. \$2.50.)

**IT CAN'T HAPPEN HERE.** By Sinclair Lewis. Fascism, they say, can't happen here. Sinclair Lewis retorts, "Oh, can't it?" And he proceeds to show it happening, with a wound-up demagogue, Senator Berzelius Windrip, becoming President in 1936. Mr. Lewis' hero is Doremus Jessup, editor of a small newspaper in Vermont. Through his eyes, his life, his family, his friends, his enemies, his suffering, one sees the workings of Fascism, with all the brutal trappings of unrestrained dictatorship. It is the German Nazi revolution performed on American soil with American characters. Hitler's *Mein Kampf* is replaced by Windrip's *Zero Hour*, quotations from which are bright spots through half the book. It is present-day Germany with one striking exception—the religious struggle. Lewis virtually ignores it; in his picture of the United States under Fascism it seems not to exist, although, as is usual in his novels, one of his very likable minor characters is a Catholic priest. It is a powerful, gripping book, a "must" for anybody interested in American affairs. (Doubleday, Doran. \$2.50.)

**SHINING WINDOWS.** By Kathleen Norris. The popularity of Kathleen Norris' books is one of the encouraging signs of the fundamental decency of our people. Who, for instance, could smile and weep with the Loughborough clan and be a villain? Here is a typical Norris story. The Ballards lost everything in the recent unpleasantness, but they found everything again on an abandoned ranch. Not without a struggle, of course. Family loyalties were strained. There was panic and selfishness and despair, as there has been in so many American families of late. But there was courage, too, and love and wit, and these happily won, as they so often do in American families. Prescribed reading for most families, whether they are still in the woods or have just come out. (Doubleday, Doran. \$2.00.)

**VICTORIOUS TROY OR THE HURRYING ANGEL.** By John Masefield. A sea saga, and a good one, if you like your salt in generous handfuls. For the reader whose knowledge of marine parlance is limited to weather forecasts, many pages will be tiresome. To relieve this situation a glossary is appended. It will need thumbing. The poet in Masefield makes numerous appearances, especially in a fine but protracted description of a rattling good cyclone. Young Dick Pomfret is the center piece of the tale. He comes into a captaincy by force of circumstance and acquits himself well. Some rather good humor is fermented by a two-man mutiny. The novel is an effort to memorialize in print the characters of the sea who have done well by themselves and their ship when the elements have swept the decks clean and left sailing men alone with a crippled ship, good heart, broken limbs, and a few ideas. The story will do for a hearthside evening. (Macmillan. \$2.50.)

**IN MERLAC'S MIRROR.** By Enid Dinnis. A definite note of mysticism seems to permeate each and every story in this delightful little volume. The author has written a book that will enhance her already enviable reputation as a writer of spiritually significant stories that strike responsive notes in the hearts of scores of readers. The stories are recommended for their typically Catholic tone and their quality of human interest. (Herder. \$1.25.)

**MORE SAINTS FOR SIX O'CLOCK.** By Joan Windham. This companion volume to *Six O'Clock Saints* brings us eighteen charming stories of more Saints most beloved by children, including St. Anthony "who is the same Anthony who finds things for you," St. Phocas, the gardener who grew marigolds "because Our Lady likes their cheerful golden faces called after her," and St. Joan who "would take her Father's sheep out to a grassy place, and while they were eating, she would knit and talk to God." Through these delightful stories, as well as the charming illustrations and verses by Marigold Hunt, the Saints become human, everyday people, while still retaining their saintliness. Published December 4. (Sheed and Ward. \$1.75.)



## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### Mexican Intervention

*To the Editor of AMERICA:*

The planting of a Mexican Government public library, the first of its kind on American soil, is an accomplished fact. It is located at 605 Dolorosa Street, San Antonio, Tex. It was formally opened on the Feast of the Holy House of Loretto, December 10. Other libraries are to be similarly inaugurated in other large cities to popularize Communistic literature. While this library was being prepared our Catholics were not idle. Let me call your readers' attention to a group of Catholic men who chose the Feast of St. Francis Xavier to inaugurate their association of fathers of families. Msgr. Schnitzer, of St. Joseph's Church, San Antonio, is advisor. Father Carbajal, of Guadalupe Church, San Antonio, is director. We need contributing members to aid a work such as the Mexican Government fears and respects across the border.

San Antonio, Tex.

J. B. CARBAJAL, S.J.

### Sacred Chant

*To the Editor of AMERICA:*

Your readers may be interested in the method by which the Most Rev. Charles D. White, Bishop of Spokane, is putting into practice the principles of liturgical singing promulgated by Pope Pius X. Groups of boys from the parish schools of the city are united in a chorus of some seventy voices and taught Gregorian chant under the direction of Lyle W. Moore, professor of voice at Gonzaga University. In a few months each group will have been sufficiently well trained to form the nucleus of a competent male choir for its own parish. As an incentive to the boys, they are given a place on the concert program of the Gonzaga Glee Club and, in two or three selections, join with the glee club to form a chorus of well over a hundred voices.

Spokane, Wash.

DANIEL P. MEAGHER, S.J.

### No Lonesome Trails

*To the Editor of AMERICA:*

"Tactics," by Myles Connolly, in the issue of AMERICA for December 7, was read by me with a great deal of pleasure and satisfaction.

His suggested medium of "a popular weekly Catholic magazine devoted largely to humor and satire . . . one or two short arresting poems . . . and a vivid informative three-hundred-word editorial" would be a "knock-out." I would suggest also that portions of the magazine be individual, so those of our people who live in or about the crossroads be given some recognition.

A magazine of that kind would do more than any other, for the reason that it would be widely read by our own people, who are now unreached. The fellow on the outside would read it and get a glimpse of the real happiness among those of our Faith. Most folks out in the edge of civilization think that we are a self-satisfied class, who are sad and always wondering if it's time to laugh or not, when the facts are that we like a good joke, even if it is on us, but would it not be better if we told it and not have the other fellow tell it?

As we say out West, tell Myles Connolly to fork his horse, ride out in the lot, get a few hands together, give 'em the horn, and we'll gather at the pit, and start a magazine that'll hit 'em right in the eye, and I know it will make good in such a way that it won't be long until there will be no more "lonesome trails" as far as we are concerned.

Here's a chance to put a big one over. Go to it, Connolly! Lead us to a magazine with American Catholic writers who can make us laugh, so that our "heads, like a singer's reaching for a high note, will go up."

Galveston, Tex.

JOHN L. DARROUZET.

### Encouraging

*To the Editor of AMERICA:*

Pertinent to Father LaFarge's first of his series of three articles on Communism entitled: "The Challenge of the Mind," may I mention, simply by way of possible suggestion and encouragement to readers of your Review, that the members of our Theologians' Sodality at St. Mary's College divinity school have drawn up our forces in battle array against the opposition of modern bad philosophies. The program lists titles ranging from the introductory: "Whither: Rome or Moscow?" on through the salient aspects of Catholic thought as it bears on nationalism, Fascism, and Communism. These titles—twenty in all—come under five special headings: politics, industry, liturgy, rural life, and literature. The Encyclicals of the recent Pontiffs are used as guiding lights.

The manner of treating the subjects is this: at every bi-monthly assembly one theologian makes it his purpose to treat a subject carefully and minutely. When he is finished, the subject is thrown open to the house, and free discussion follows. The subject comes to be treated rather exhaustively in this way, and good ideas are plentiful.

I believe that any sodality or study group would find this symposium method successful. Ideas are clarified keenly by a method of treatment in which every one has a chance to be put on his metal, and stand up to talk on such vital matters as philosophical thought and religion.

And may I ask: when shall we see published the first study-group outline on Communism? Such a publication would facilitate a popular understanding of the danger of Communism and afford help in combating it.

St. Mary, Kans.

FRANK MOELLERING, S.J.

### Raising Cain

*To the Editor of AMERICA:*

Using the opportunity of a renewal, may I suggest that you could be very much more effective in a practical, concrete way; that you could and should work to end this frightful depression and get everyone able and willing back to work. Quite a large order, but evidently the Holy Father expects it of you. So, why the hesitation?

To the article "Shall We Raise Cain?" in the issue of June 15, 1935, the answer is most assuredly and emphatically yes. If this is not a matter of Faith and morals, then what is? Some of you (the clergy, big and lesser) are heroically in the lead. Others are certainly not. Msgr. John A. Ryan, in Pittsburgh, indicated the way out, legalizing a modified NRA and making the big boys behave. And Father Coughlin's organization, properly welded and wielded, could and very possibly may, by concentrating on Congress, effect this. E. Harold Smith's letter in the issue of AMERICA for November 9 is a masterly exhortation to action, and states exactly what I am trying to convey. Is it not natural that we should look to our shepherds for guidance?

Pittsburgh, Pa.

HERBERT H. SULLIVAN, M.D.

### For AMERICA

*To the Editor of AMERICA:*

In the issue of AMERICA for November 9, 1935, E. Harold Smith asks: "Cannot AMERICA return to the more fearless position it occupied in this field for so long. . . ?" AMERICA never left its position of fearlessness.

It is its definite stating of facts and unflinching fearlessness that makes AMERICA the grandest Roman of them all.

New York.

ANNA C. DRUMMOND.

## Parade of Events in 1935

THE annual tournament of the Liars' Club was held with five thousand liars competing. Many well-known liars did not compete. . . . A hitherto unsuspected cause for war was unearthed—bunions. A unioned people is always on the verge of hostilities, it was said. . . . Hearing her boy had contracted nostalgia at a C. C. C. camp, a mother sued the corps. . . . Though desiring an awakened citizenry, the New York mayor launched a war on night noises. All noises were reduced except one—the noise made by machine guns. . . . Lack of forbearance was seen as a threat to married harmony. . . . A Chicago husband became moody when his wife put soap in his coffee, needles in his bed. . . . In Ohio a wife grew very angry when her husband hit her for trumping his ace. . . . Annoyed when her husband, a marksman, shot off the heels of her shoes, the wife had him locked up. Science made notable advances. . . . Excavators in Asia tapped a six-thousand-year-old brewery, and hoped soon to unearth ancient bootleggers. . . . A chemical that will cause cancer in fifty-three days was found. . . . Fresh evidence makes it certain that the paramphibius once wandered around Pennsylvania. . . . Relations between sugar in the blood and dish throwing, between falling temperature and falling hair were studied. . . . Glass razors, said to cut the face as well as the steel blades, were produced. . . . New tendencies in medicine appeared. . . . A Russian surgeon left a two-foot towel in a patient—the largest towel ever left inside a sick man. . . . The use of corkscrews in surgical operations was begun in Moscow. . . . A Brooklyn man sued a hospital for not preventing his attempt at suicide, claiming he suffered inconvenience when he hit the pavement after diving down.

The crime situation was literally harrowing. . . . Three police uniforms with men in them robbed a Chicago factory. . . . Burglars in Buffalo stole a watch dog; others in Iowa got away with Confederate money. . . . A Texas thief stole the trousers of the Chief of Police. . . . Chicken thieves were beginning to gas the chickens. . . . Aware that his thumb was being chewed, an alert Texas policeman caught a prisoner in the very act. . . . Accused of striking her husband with a lead pipe a Chicago woman was cleared when it was shown she had used a poker. . . . Kidnapping the parole boards and the commuting Governors was suggested as the only solution for the crime wave. . . . In Philadelphia, gangsters were accused of associating with lawyers. The charge was dropped.

Toward the year's end, fewer police cars were being stolen. A week arrived in which only one Police Chief had money stolen from him in the station house. . . . New trends in prison life appeared. . . . A burglar broke into a city jail and robbed a convict of seventeen dollars. The convict escaped to look for a cop. A movement to instal burglar alarms on jails was inaugurated. . . . The cry of a man leaping from a ten-story building: "I lost my shirt in the stock market," focussed attention on the problem of shirts lost in the stock crash. . . . An old man in the

East thought he could kill himself by placing his head on a stick of dynamite and lighting the fuse. . . . A girl in New York publicly denied ending her life by gas. She was telling the truth, police felt. . . . The custom of keeping horses, cows and goats in apartment houses was forbidden by Iowa law. . . . So many cases of mistaken identity arose, commentators felt greater care in shooting and slugging was needed in American social life.

The international situation was unsettled. . . . In France striking women threw powder puffs at the police. . . . In Sweden, Prince Olaf got measles. . . . The Soviets developed new methods of trimming the Russian people. A drive for cleaner finger nails was begun; then 7,000 barbers were sent out to tidy the hair and beards of farmers. . . . The first major battle of the Italo-Ethiopian war took place in Jersey City. Jersey police meddled in the affair, provoking a delicate international situation. . . . England was said to be horrified at the idea of Italy taking land belonging to some one else. . . . Hitler's method of eating asparagus caused dissatisfaction. A new style of haircut affected by him at first created perturbation in foreign capitals. Later it was seen to have no political significance. . . . President Roosevelt continued his bad-neighbor policy toward the Mexican people.

Several new methods of hitting pedestrians with autos were developed. One invented in Brooklyn involved the striking of the pedestrian with two autos simultaneously instead of with one, as was the former American custom. . . . A stiffening of law-enforcement was indicated. . . . A Western judge fined a woman one dollar for killing her husband; an Indian judge imposed a castor oil dose.

A reaching out for a more colorful life was discernible. . . . Streamlined garbage wagons with dapper attendants dashed through some American cities. . . . Signs of returning prosperity were visible. More crooners were back on the job. . . . Building was brisker, especially with regard to jails, insane asylums, and juvenile reformatories. . . . The artificial limb industry, thanks to auto accidents, was flourishing. . . . Hope was expressed that only 36,000 people would be slaughtered by autos in 1935.

Job shock, a depression phenomenon, appeared. Stunned by her success in obtaining work, an Eastern woman threw a lamp out the window, hitting an employed policeman on the helmet. He got her a job in jail.

A shifting in national customs was evident. . . . The old habit of listening in on party telephone lines was passing. . . . New techniques in homicide—sack-murders, cement-murders, were supplanting the old, popular American forms. . . . More great grandparents were marrying. . . . More wealthy wives were leaving their money to dogs. . . . New forms of suicides—jumping into vats of hot soup; using exploding dynamite as a head rest—were muscling in. . . . In education, the trend indicated the college of the future would concentrate largely on ping pong and horse-shoe pitching, with minor courses in polo, tap dancing, and knitting.

J. A. T.



## Chronicle of 1935

### HOME NEWS

**Congressional Activities.**—Congress opened on January 3 and adjourned on August 27. It was principally concerned with finishing up the remaining details of the New Deal legislation. This included the work-relief bill, setting up the WPA (passed, April 4); the Wagner labor bill, safeguarding free collective bargaining (passed, June 27); the social-security bill (passed, August 9); the public-utility holding-company bill (passed, August 26, after a long debate on the so-called "death sentence"); the Guffey coal bill, regulating the bituminous-coal industry (passed, August 23); the Eastman railroad bill (passed, August 15); the Eccles banking bill, re-written by Senator Glass, giving more power to the Federal Reserve (passed, August 23); the Frazier-Lamke farm-bankruptcy bill, later declared unconstitutional (passed, August 23); the Federal alcohol-control bill (passed, August 24); amendments to the AAA, designed to make it constitutional (passed, August 15); and a new tax bill (passed August 24). Funds for the social-security work were held up by a last-session filibuster by Senator Huey Long before adjournment. The Patman bonus bill was passed on May 22, but was vetoed by the President, who was upheld by the Senate the same day, after the House had re-passed it. The Senate also passed a resolution with a new theory of neutrality on August 25. Measures that failed of passage were the Walsh bill to insure NRA standards in Government contracts; the ship-subsidy bill; the commodities exchange bill; the World Court resolution; the third deficiency bill; and the Copeland food-and-drug bill.

**Courts and the New Deal.**—The New Deal also spent a good part of its time in the Federal Courts, where almost every item of it was up for review. The principal decision was the unanimous one of the Supreme Court on May 27 voiding the whole of NIRA, and, in spite of efforts to keep NRA alive it was finally liquidated by the President on December 23. It had previously, in January, declared the oil provisions of NIRA unconstitutional, and on May 27, it also voided the Frazier-Lemke farm-mortgage Act. Other decisions against the Government in lower Federal courts were: AAA unconstitutional, in its processing-tax provisions, Federal courts in Boston, Texas, New Jersey, Louisiana; and at the end of the year the Government was pressing for a decision from the Supreme Court; TVA unconstitutional, Federal Judge Grubb, February 22; railroad retirement act, May 6; Bankhead cotton bill, Texas, in July; utility holding-company bill, unconstitutional, Baltimore, November 7 (thirty-eight suits against this bill were filed against this law up to November 21); Wagner labor bill, unconstitutional, Kansas City, December 22. Suits were entered against the Guffey coal bill at Louisville, but it was upheld, November 14; and at Pittsburgh, November 21; against the munitions-control bill, December 3. The Se-

curities Exchange law was not successfully attacked nor was the Eccles banking bill, but nearly every other item of New Deal legislation was expected to find its way eventually to the Supreme Court.

**The President's Year.**—President Roosevelt, with slight interruptions, remained close to the legislative situation and suffered only one serious legislative defeat, that on the death-sentence provision in the utility holding-company bill, while the Court decisions, especially that against NIRA, were a serious blow to his prestige and power. At the outbreak of the Italo-Ethiopian war, he formulated a new policy on neutrality, by which we would refuse to trade with either belligerent, but Congress made it mandatory on him to declare an existing war, and restricted embargoes to actual war munitions. He made the ensuing proclamation on September 25. Under attack for his New Deal legislation, he promised a "breathing spell" for business in a letter to Roy Howard on September 6. His action in suggesting a new tax program on June 19 prolonged Congress by two months and lost him much support. He was under severe attack from Catholics and others regarding his Mexican policy, as carried out by Ambassador Daniels. Senator Borah introduced a bill for an investigation on January 31 but the inquiry never took place. On July 16 he was visited by a Congressional committee of twenty-two, presenting a petition for the Church in Mexico signed by 242 members of the House, or a majority, without effect. The Knights of Columbus also addressed him on October 25, and again on December 18, in answer to a letter from him. On September 25 he addressed a letter to thousands of clergymen, asking their advice on his acts. He took two extended vacations, from September 26 to October 24, and again from November 20 to December 4. He cooperated with the naval limitation conference at London by sending a delegation, headed by Norman H. Davis, with instructions to lower naval armaments but only in proportion to other principal nations. On September 27 he had publicly announced his decision to maintain United States naval strength in this proportion. Through the Secretary of State he failed of negotiating the promised debt agreement with Soviet Russia, and on August 25 issued a strong protest against the non-fulfilment of pledges on propaganda.

**Relief; Politics; Disasters.**—In the beginning of the year the principal efforts at relief were carried on through FERA, in cooperation with local agencies, but after September all relief was to be transferred to WPA, with a promise of 3,500,000 at work by December 1, and later to PWA in the Spring of 1936. At the above date, however, only 1,500,000 were employed by WPA, under Administrator Harry Hopkins. On June 26 the President founded the National Youth Administration, designed to give cultural and other training to the unemployed youth of the nation. Progress in this, however, was slow. The President announced on September 29 that expenditures were \$1,246,000,000 below that forecast in the \$8,000,000,000 budget in January. The Government negotiated many reciprocal-trade agreements, culminating with one with Canada on November 11.—In

March ex-President Hoover attacked the President, and again on June 4, August 11, October 5 and 10, November 16. Grass Roots conferences were held denouncing the New Deal, and in November elections in Pennsylvania, New York, and New Jersey went against it, while it won a victory in Kentucky. The death by murder of Huey Long on September 8 removed a potential political menace, but the growth of the Townsend movement created a new one. The American Liberty League, founded to combat the New Deal, was fighting it through declaring its acts unconstitutional. Meanwhile the Republicans announced their convention for Cleveland in June. Senator Borah announced his candidacy for the nomination on December 19. The only other candidates in sight were Senator Vandenberg, Col. Frank Knox, and Governor Alf Landon of Kansas.—Severe earthquakes in Helena, Mont., and hurricanes in Florida were severe disasters.

#### VATICAN STATE

**The Pope and the War.**—On the final day of last year the Pope ordered the reorganization of the civil administration of Vatican City. Complete legislative powers were conferred on the Governor; an annual budget was established, various civil departments were created. On March 6 the Holy Father celebrated the thirteenth anniversary of his coronation. The Pope delivered an allocution on April 1 on the danger of European war and also on the canonization of More and Fisher. The Holy Father publicly prayed for peace at St. Peter's in April, and in May celebrated a broadcasted Easter Mass and protested the de-Christianization of Germany. On August 28 the Pope addressed the International Congress of Nurses, proclaiming the ethics of the just war and plainly intimating that the claims of Mussolini were invalid. In September he again publicly prayed for peace. In mid-December he created twenty new Cardinals, at the same time delivering an allocution in which he bitterly refused to discuss the Ethiopian war because of deliberate misinterpretation of his previous statements. He had, he insisted, more than fulfilled all his obligations in this matter of public pronouncement on the war. Replying to the Christmas greetings of the Cardinals he revealed that he was saddened by the anti-God campaign and persecution of the Church going on in the world (obviously referring to Russia, Germany, and Mexico) and by the ominous war outlook. He added: "We have really tried to influence the present state of affairs beneficially." On December 20 he issued an Encyclical on the Priesthood.

#### AUSTRIA

**The Government.**—With its Constitution based on the Encyclical, "Quadragesimo Anno," social and political peace were Austria's supreme goal, Chancellor Schuschnigg declared. Laws exiling the Hapsburgs were abrogated; their confiscated properties restored, but the enthronement of Otto appeared by no means imminent. Vice Chancellor Starhemberg's position grew stronger with the elimination of Major Emil Fey from the Government. Revenues from tourists equaled more than half the Austrian trade deficit.

#### BELGIUM

**Van Zeeland Cabinet.**—A heavy flight from the belga was in process shortly after the New Year. This led on March 23 to the fall of the Theunis Cabinet (popularly known as the Bankers' Government) and the appointment of Paul Van Zeeland as Premier and the formation of a new National Emergency Cabinet drawn from the three parties, including six members of the Catholic party. The nation was plunged into sorrow on August 29 when Queen Astrid, the Swedish Princess who married King Albert in 1926 and was the mother of his three children, was killed in an automobile accident at Lake Lucerne.

#### BRITISH COMMONWEALTH

**Domestic Affairs.**—January 1 marked the demise of Cardinal Bourne, fourth Archbishop of Westminster. He had presided over the English Church since 1903. As his successor, the Holy See chose the Most Reverend Arthur H. Hinsley, formerly Bishop of Sebastopolis and Rector of the English College, Rome. On March 4, the Government issued a White Paper, calling for increases in the army, navy, and air forces. The reinforcements contemplated in the air force were intended to be a counter-move to Germany's strength. In the House of Lords, the Marquess of Londonderry, Air Minister, stated that the number of first-line machines would be brought to 1,500. Cognizance was taken of the charges of enormous profits in the munitions business by the appointment of a royal commission to investigate the traffic in arms. Much to the chagrin of France, a British agreement on naval ratios was effected with the German Reich. It was stipulated that Germany could build up to thirty-five per cent of the British strength in all categories, and up to forty-five per cent of the British Commonwealth total in submarines. In spite of the expenditures required for rearmament, the Chancellor of the Exchequer estimated that there would be a budget surplus. No payments were contemplated on the national War debt.

**Jubilee of King.**—The formal ceremony, celebrating the twenty-fifth anniversary of the accession to the throne of George V, took place amid pomp in the Cathedral of St. Paul. Every section of the Empire was represented. Prior to the Jubilee, Parliament passed the India Constitution bill, which was eventually to provide dominion status to the peninsula. Two decisions serving to clarify judicial procedure in the British Commonwealth were rendered by the Judicial Committee of the Privy Council. The Lord Chancellor, Viscount Sankey, declared that the Irish Free State could abolish the right of appeal to the Privy Council in all suits, and that Canada had the same power in criminal cases. In marked contrast to the Jubilee good will were the riots in Edinburgh against Catholic participants in the national Eucharistic Congress.

**The Stream of Politics.**—In June, Stanley Baldwin succeeded Ramsay MacDonald as Prime Minister. The latter remained in the Cabinet as Lord President of the Council. This change was a prelude to the November general elections. As the rainy season ended in Ethiopia and Mussolini ordered his troops forward, the British Cabinet declared that it would support the League of Nations in



a policy of sanctions against Italy. Simultaneously, the British fleet was mobilized at Gibraltar and Alexandria in the Mediterranean. The British Labor party split at the threat of war implied in sanctions. As a result, the Conservatives scored a decisive victory, although with a reduced majority, in the general elections. Then when public opinion in Britain, which had been overwhelmingly pro-League, effected the repudiation of the Laval-Hoare agreement, Sir Samuel Hoare resigned as Foreign Secretary and Anthony Eden took his place.

**Australia.**—Replying to a petition of Western Australia that it be allowed to secede from the Commonwealth of Australia and regain its status as a separate unit in the British Empire, a joint committee of the Houses of Lords and Commons decided in the negative, principally on the grounds that such a petition would have to be supported by a definite request from the Australian Commonwealth. At the suggestion of Premier Joseph Lyons, Sir Alexander Hore-Ruthven was appointed Governor General in place of Sir Isaac Alfred Isaacs.

**Canada.**—The seventeenth Parliament opened with glowing promises for a New Deal at the hands of the Conservatives and Premier R. B. Bennett. Some indispensable social, financial, and industrial legislation was enacted, but the Conservative Government had to share the credit for it with their Liberal opponents. As a portent of the Liberal trend in Canada, the Social Credit League, led by William Aberhart, schoolmaster and evangelist, secured fifty-five of the sixty-three seats in the Legislature of Alberta. In the general elections, the Liberals under the leadership of William Mackenzie King, won 167 seats as against their Conservatives opponents, who obtained only forty-one. One of the first acts of the Mackenzie King Government was to negotiate a reciprocal tariff agreement with the United States. The Hon. John Buchan succeeded the Earl of Bessborough as Governor General.

**India.**—On August 2, the royal signature was affixed to the bill granting a new Federal Constitution to India. Although withholding self-government and dominion status, the measure granted an increased and well-ordered form of independence. Since the Viceroy retained dictatorial powers, there remained stern limitations on Indian nationalism. The leaders of the Indian political parties, although hostile to certain provisions of the Constitution, announced that they would present candidates for the first elections in 1937. On August 6, the Marquess of Linlithgow was named Viceroy of India.

**Egypt.**—Early in the year the Wafdists, who directed the movement for total Egyptian independence and democracy, held a national Congress without Government interference. There was a unanimous demand for a return to the Constitution of 1923 and its guarantees of parliamentary rule. This demand was intensified by popular indignation and riots in protest against the concentration of British armed forces at Alexandria. Confronted with the resignation of the Premier the British Government yielded, announcing that the 1923 Constitution would return to force.

**Ireland: Trade Agreement.**—In spite of technical

difficulties raised by the Free State Citizenship bill, there were unmistakable signs of a better feeling with England. The first of these indications was a willingness to make concessions in trade between the two countries. The Free State guaranteed to buy all its coal from the United Kingdom, and to admit it duty free. In return Great Britain agreed to increase the quota on Irish cattle. A further British concession was that of reducing the duties on Irish blooded stock. President de Valera confirmed the spirit of friendliness by promising that no Irish Government would permit the island to be used as a base for attacking Great Britain. He added: "The people know very well we told them we were not going to declare a Republic during this term of office."

**Internal Troubles.**—Attacks upon the Government continued under the direction of the Irish Republican Army and the so-called Republican Congress dominated by Socialist elements. When both these organizations were condemned at Waterford by Bishop Kinane it was necessary to guard the Cathedral and other churches. A strike for more than ten weeks on the part of tramway and bus workers in Dublin disorganized business. The Government suppressed the *Republic*, official organ of the I. R. A., and ordered emergency service manned by the Army. Seventy extremists were put in prison. An agreement, offered by the Department of Industry and Commerce, calling for wage increases for all workers, terminated the unrest. The anniversary of the Battle of the Boyne was the signal for violent attacks by Orangemen on the Catholics of Belfast. The outbreak was quelled after nine days' rioting in which 500 Catholic families had their homes wrecked.

**Social Legislation.**—During the six-month session of the Dail fifty bills were presented and many important measures were passed. Of these two were notable: that setting up the machinery for a system of pensions for widows, and another regulating conditions of employment in industries. Other acts of legislation aimed to promote agricultural production and trade, transport, public morality, and national finance. It was estimated that the Dublin municipality, with Government assistance, spent annually £1,000,000 in rehousing.

## EASTERN EUROPE

**Czechoslovakia.**—The unity of all Catholic elements in the Republic, as well as cordial relations with the Government, were greatly promoted at the Catholic Congress in Prague June 26 and after Msgr. Francisco Saverio Ritter was appointed Papal Nuncio to Prague in October. Dr. Eduard Benes, Foreign Minister, was elected President December 18, to succeed Thomas G. Masaryk, President for seventeen years. Elections in May brought a Nazi triumph, but no further developments. The general economic situation remained about the same.

**Jugoslavia.**—Parliament was dissolved February 6, and a Government victory achieved in the May elections. Charges and counter-charges continued between Belgrade and Catholics in Croatia. M. Stoyadinovich formed a Government in June which included Father Anton Koro-

shets, Slovene Catholic leader. A Concordat with the Holy See was authorized July 6. Dr. Matchek, Croat leader, continued his popularity at home while a Fascist opposition grew. The Little Entente met in August at Bled and reaffirmed its principles.

**Balkans and Baltic.**—Following a coup d'état, at Easter a new regime in Bulgaria made King Boris practically dictator, and Andrew Toscheff Premier. The corporative system was established September 3 in Estonia. Despite tremendous efforts, Nazis failed to sweep the legislative elections in Danzig Free State. A fair amount of agreement was reached at the "Balkan Conference," May 9 to 12, between the Little Entente, Turkey, Bulgaria, and Greece. Disturbance followed the assassination on August 15 of General De Ghilardi, former aide of King Zog of Albania and friendly to Italy. Following the great excitement in Germany over the Nazi-Lithuanian conflict in Memel in March, due to Lithuanian sentences on Nazis, the British, French, and Italian Governments warned Lithuania to respect her statutes for Memel. Memel elections in September gave a German majority. Finland's public opinion was disturbed over the treatment of Finnish groups in Russia.

**Greece.**—The year opened with an unsuccessful Venizelist revolt. June elections gave the Tsaldaris-Kondylis party 287 of the 300 mandates. Later the Chamber decreed a plebiscite on monarchical restoration. A Cabinet crisis followed. Premier Tsaldaris tendered his resignation to President Zaimis. Negotiations in the Fall with former King George, engineered by Marshal Kondylis, resulted in a coup d'état, forcing the resignation of Tsaldaris and the return of the monarchy after twelve years exile. It was approved by a plebiscite in November. Communists were very active during the year.

**Rumania.**—The Government had to take repressive measures against Communists and Nazi activities among the German minority. In April an extensive program of munitions buying and arming was speeded. In a Nationalist Peasant party rally in June Dr. Maniu denounced the Government and demanded an end of the palace clique martial law, and censorship. Another rally in September reiterated the demands and assailed Premier Tatarescu.

**Hungary.**—After triumphing over former Premier Count Stephen Bethlen von Bethlen for control of home and foreign policies, Premier Julius Goemboes, upon request of Regent Horthy, formed a new Cabinet. In the subsequent elections, in which the Legitimist movement suffered a severe setback, Goemboes' party won more than two-thirds of all the seats. In her foreign policy, Hungary seemed averse to mutual-assistance pacts; desired recognition of her right to rearm, and toleration of her campaign for revision of post-War boundaries.

**Poland.**—A new Constitution concentrating power in the President's hands was adopted. Marshal Joseph Pilsudski died in Warsaw, May 12. The Polish-Danzig customs controversy was adjusted. Electoral forms fashioned by Premier Slawek and allowing votes only for candidates named by Government-controlled groups resulted in a boycott of the election. Colonel Slawek re-

signed, and Marjan Zyndram Koscialkowski was tendered the Premiership.

**The Netherlands.**—Professor D. P. Aalberse, Catholic leader, requested by the Queen, failed to form a Cabinet. Ex-Premier Colijn was then asked to organize a new, extra-parliamentary Ministry. After conference with Professor Aalberse, Mr. Colijn announced what was practically his old Cabinet. On August 2, he pleaded for unity; announced his intention of standing by the old monetary policy.

## GERMANY

**Saar Returns to Germany.**—March 1, the Saar Basin territory became a part of Germany, after an overwhelming majority of Saar citizens in a plebiscite held January 13 had voted for incorporation into the Reich. Germany renounced further territorial claims on France. In a further advance toward the totalitarian state, the administration of justice throughout the Reich and the more immediate supervision of local governments in cities, and villages were assumed by the central Government.

**Germany Defies Powers.**—In March, Germany, defying the Versailles Treaty, announced the revival of military conscription and the formation of a formidable army. As the first class of recruits under the conscription law reported to their barracks all over the Reich, later in the year, Germany resumed her place as one of the leading military Powers. In an agreement with England, the Hitler regime accepted as a permanent basis for the German navy, thirty-five per cent of the British strength, applicable not to total tonnage but to each category of ships. Existence of a German air force was admitted.

**Citizenship Laws.**—A decree was passed making citizenship dependent upon a special charter to be given only those of Germanic blood. Deprived of citizenship, Jews were classified as "state members." Other repressive anti-Semitic measures featured the year. After it had been insulted in New York, the swastika emblem was made the national flag of Germany.

**Reich's Foreign Affairs.**—With apparent reference to the Ethiopian war, Chancellor Hitler declared Germany would take no position on any question that did not directly affect her. The Reich engaged in a number of international diplomatic conferences and exchanges. While admitting a desire for economic union with Austria, the Hitler regime expressed readiness to pursue a non-intervention policy toward that country if other interested nations would likewise agree and if the Austrian people were given an opportunity to manifest their wishes in a plebiscite. Re-entrance into the League, the Hitler Government declared, depended upon admission of Germany's claims to equality and reorganization of the League. Berlin appeared receptive to an international air pact and not averse to discussion of universal arms limitation. The Stahlhelm and the Catholic Fighters' League were disbanded, and suppression of the Masons completed. Unemployment commenced showing increases in the latter half of the year, and the financial situation was still a cause for concern. Rigid import control and the subsi-



dizing of exports improved the German trade balance. At the end of November, the export surplus for the year was 75,200,000 marks compared with a 1934 deficit of 248,000,000 marks.

**Nazi Anti-Catholic Campaign.**—Violent persecution of the Catholic Church filled the year. The full fury of the Nazi assault was loosed in April when the Hitler regime commenced arresting priests and nuns on charges of violating the complicated foreign-exchange regulations. The Religious had been paying their debts to foreign creditors. As better calculated to discredit the Church the trials were spread out through the year while the Nazi press roared a sustained chorus of vilification. Great numbers of priests and nuns, many of them aged, were sentenced to long terms of penal servitude. For the first time in sixty years, a Catholic Bishop was tried and heavily fined despite his protestations of innocence.

**Attempts to Destroy Church.**—Confiscatory fines were laid on Religious Orders whose members had been imprisoned. Up to December it was estimated that Catholic Religious groups had been fined a total of 5,000,000 marks and that a number of them would be compelled to cease many, if not all, of their activities. The gradual crippling of all Catholic religious organizations was viewed as the aim of the Hitler Government. Violations of the Concordat, in the matter of the sterilization laws, in attacks on Catholic Youth associations, on Catholic schools, on the Catholic press, were numerous. Priests were jailed on all sorts of charges, ranging from permitting the use of fanfares by Catholic Youth groups to criticism of Rosenberg's anti-Christian book. The German Government decreed complete supremacy of the state over the Protestant Church. There were indications that the Hitler regime was fostering a revival of paganism.

### FAR EAST

**China.**—General Chiang Kai-shek was busy all year putting down Communists and bandits. In four days 7,000 Communists were slain. Bandits captured a number of missionaries; some were killed. Famine and floods caused heavy loss of life: at least 50,000 perished and 25,000,000 were made homeless. A series of money reforms including the abandonment of the silver standard was announced by the Government in November. Relations with Japan were strained over border activities and Tokyo's encouragement of the autonomous movement in North China. The United States warned Japan of its rights under the Nine Power Treaty. Riots, demonstrations, and the assassination at Shanghai on Christmas of Tang Yu-jen, Vice Minister of Railways, a notoriously pro-Tokyo sympathizer, by two of his own countrymen evidenced the strong popular anti-Japanese feeling.

**Japan.**—Economically, politically, and industrially the domestic affairs of the Government were prosperous. In February the budget was balanced. In November the Cabinet approved expenditures amounting to 2,253,000 yen, half of it for military and naval purposes. Easter an earthquake in Formosa killed 3,000. Floods in June and July added to the nation's problems. In March Japan

withdrew from the League of Nations. Moscow showed chagrin at anti-Russian activities. Japan blamed the Soviet for Red disturbances in its territory. In March the forty years struggle over the Chinese Eastern Railway was settled when Japan paid Russia the first instalment for its purchase. Sino-Japanese affairs were critical, beginning with border troubles in January and concluding with Japanese activities encouraging the autonomous movement in North China.

### FRANCE

**Critical Budget Affairs.**—Threats to Premier Flandin's Government marked the opening of the new year, principally rising from his proposal for a more liberal rediscounting of bills by the Bank. The necessity for a balanced budget grew more apparent. In March, on the voting of new battleships, the call of younger classes to the colors, and the concentration of troops on the northeastern border, the nation showed its fear over military eventualities. In May, the nation went to the polls to elect municipal councilors, with the Left registering distinct gains. A serious gold drain started in May; this made the budgetary situation more desperate. The Premier asked Parliament for powers making him an economic and financial dictator. When these powers were refused, his Cabinet resigned in June. The Bouisson Government lasted only four days. Royalist rioting accompanied M. Pietri's attempt to form a Cabinet. When he failed, M. Laval formed a Government on June 8. He asked and received the dictatorial powers formerly refused Flandin. Jean Tannery, Governor of the Bank of France, revealed that United States Treasury help had saved the franc by counteracting the speculative movement in gold. July witnessed popular resentment, demonstrations, and strikes, as the Premier forced through a number of drastic financial decrees to balance the budget. The *Croix de Feu* grew stronger and demonstrated its strength by nation-wide rallies. The Premier forced through additional financial decrees to effectuate his program of deflation and roused a strong political and popular opposition in November. The famous Stavinsky trial opened early this same month. Another and greater flight of gold took place in October and November. Laval's leadership tottered for a while when he was violently opposed by the Left both for his financial policies and his inaction in suppressing the Fascist private armies. He received a vote of confidence, but immediately afterwards came close again to resigning when the Hoare-Laval peace plan was denounced by his opponents.

### ITALY

**The War and the League.**—On January 3, Ethiopia appealed to the League of Nations asking a safeguarding of peace under Article XI. The Council postponed action. In February came the Ualual incident, rousing Italy to demands for reparation. In March the League published the Ethiopian note requesting the appointment of arbitrators. In July a peace plan granting territorial concessions and a zone of influence to Italy was offered by

Mussolini and rejected by Haile Selassie. The latter appealed again to the League for action. Meanwhile the arbitrators sitting at Scheveningen adjourned with nothing accomplished. The League insisted in August that they resume attempts. Then Haile Selassie offered a part of Ogaden province to Italy in return for a loan and an outlet to the sea. This was rejected by Mussolini. Finally on September 4 the League Council began its formal discussion of the dispute. A conciliation committee of five nations was appointed and drew up a complicated plan which met with no success.

**The League Acts.**—In late September, in a highly dramatic session at Geneva, the League Council cited Italy as an aggressor nation under the Covenant, finding that Italy had resorted to war in violation of Article XII. Simultaneously the nations admitted their duty to sever trade connections with the aggressor and to resort to economic and even military sanctions. By mid-October the League's Coordination Committee had adopted Sanctions Number One, Two, and Three, embargoing arms, blockading credit, and naming contraband a list of essential war materials. Importantly, however, the nations were wary of enforcing an embargo on oil, Italy's most essential need. When Mussolini declared that such an embargo would be tantamount to a declaration of war, the Council postponed its decision to December 12. In the meanwhile Britain and France, working almost independently of League efforts, submitted the Hoare-Laval peace plan to Rome and Addis Ababa. World anger over these proposals for dismembering Ethiopia forced their complete abandonment and serious repercussions in London and Paris as the year came to a close.

**Ethiopian Campaign.**—The first movement of Italian troops to Africa took place in mid-February, and military news for the next few months was wholly concerned with the calling of men to the colors, the feverish production of war supplies, the mobilization of popular enthusiasm, and the continued transportation of soldiers to the Ethiopian border. It was only at the end of the rainy season in early October that the Italians struck. The Fascists established three fronts. One army was based in the North and was to work southwards towards Dessye. A second was established in lower Eritrea with the railroad in the southwest as its objective. The third was to strike north from Italian Somaliland. By mid-December the First Army had taken Makale and bombed Dessye. The Eastern Army had made no appreciable advance. The Southern Army had advanced at one time as far as Sasa Baneh, but had met reverses and retired to Gorohai. As the year closed, military activity was at a standstill, with both sides preparing for vigorous activity.

#### LATIN AMERICA

**Argentina.**—In January Congress passed the budget authorizing expenditures fourteen per cent higher than in 1934. Riots, local revolts, strikes, and Communist activities were successfully faced by President Justo's Government. Bitter Congressional debates in July resulted in the killing of one Senator and the wounding of

two others. Congress finally adjourned in October after a stormy session occasioned by the Socialist bloc protesting against the Coalition Government forcing through its program. The press unanimously condemned Congress for its haste.

**Bolivia.**—In March plans were set on foot to postpone the inauguration of President-elect Tamayo so that President Sorzano might continue the Chaco war. A new coalition Cabinet was announced in April. In May all government workers' salaries were increased. An extraordinary session of Congress was called in July to deal with the problem created by the expiring term of President Sorzano. In August there was another Cabinet crisis. Things grew quiet with the end of the Chaco war.

**Brazil.**—Aiming at Communistic and Fascist activities, President Vargas in January created a Higher Council of National Security. In November martial law was voted for sixty days. In suppressing a Leftist revolt 138 were killed. As an aftermath 3,000 soldiers were under arrest and three regiments disbanded. The leader of the revolt was Luiz Carlos Prestes, a Soviet agent and former army officer financed by the Montevideo branch of Amtorg. It was asserted that he received \$200,000 to carry on the Brazilian campaign. In May President Vargas visited Buenos Aires to return the good will visit of President Justo in 1934. He likewise called upon President Terra of Uruguay. A finance mission was sent to Washington and resulted in favorable adjustment over the country's debt to the United States. In April the Constituent Assembly disbanded and on May 3 Congress, elected under the new Constitution, was formally inaugurated. The personnel of the Chamber consisted of 250 members chosen by popular vote and fifty chosen by professional and workers' organizations. The Senate had forty-six members, two from each State and two from the Federal District of Rio de Janeiro. The new Constitution was regarded as affording the most complete protection for Labor of any legal system in the world. Many strikes disturbed the peace of the nation; attempts were generally made by Communists to nationalize them.

**Chaco War Settled.**—Sanguinary fighting with varying success but heavy losses marked the first months of the year. In January the League Chaco Commission voted to end the arms embargo on Bolivia. Paraguay resigned from the League but in March accepted a proposed Argentina-Chile peace formula. Out of this grew peace negotiations joined in by Argentina, Brazil, Chile, Peru, Uruguay and the United States. On June 13 a truce agreement was signed, hostilities ceased, and demobilization of both armies and exchange of prisoners began. On October 29, the end of the three-year war was formally declared, guarantees against renewal of hostilities having been given, and an international commission being agreed upon to study responsibilities and reparations. In presenting his credentials to the Holy See the Ambassador of Bolivia publicly thanked the Pope for his peace efforts and pointed out that through his solicitude it was possible to bring about an armistice.

**Chile.**—The Government had much trouble in January



with Communists and radicals. In May the President announced that the country was out of the slump. In July a series of trade pacts with Peru were signed. In September a vast Soviet network was reported uncovered and the year closed with the Government taking new repressive measures against Communists.

**Cuba.**—For almost two years the sixth Provisional President, Carlos Mendieta had ably steered the Government through many disturbing periods. Warring political parties finally forced his resignation on December 10. Affiliated with no political party José A. Barnet, Secretary of State, was inaugurated seventh Provisional President on December 12. His term of office will run to January 10, 1936, when the General Elections under Dr. Willis Dodd's formula will take place. Economic conditions during the Mendieta regime had greatly improved largely due to the sugar quota granted by the United States and the signing of the Reciprocal Trade Treaty.

**Ecuador.**—President Ibarra attempted to strengthen his position by strong action against radicals and by suppressing a revolutionary plot in February. In August, however, when Quito troops proclaimed him dictator the army, supporting the Constitution, set up Antonio Pons as Provisional President. The following month he resigned and Federico Paez was appointed. The latter announced that he would not seek election for the Presidency. A new Cabinet was named in October. Anticlericalism showed itself in Government decrees nationalizing churches and providing that all foreign clergy must cease activities in the country, and in the arrest of the Jesuit Superior, Father Kueny, "for political activities."

**Mexico.**—The year was marked by intensified persecution of Catholics, and by industrial and political strife. On January 17, President Cárdenas promulgated the new laws on education, outlawing even private religious instruction, and on September 4, the drastic church-confiscation law was issued. Everywhere priests were harassed and arrested, and many lay people deprived of their homes and wealth for being Catholics. Pastoral letters on social and civic duties were issued by the Hierarchy on September 13 and October 18; and a petition on grievances on October 7, which was rejected. Strikes paralyzed industry, especially in the mining, electrical, communications, and transportation fields. The year saw the rise of the Red labor unions under Lombardo Toledano. On June 12 Calles challenged the authority of the President, but saw himself forced to leave the country, with many of his friends, including Garrido Canabal. On December 13 he returned, but remained virtually a prisoner in his home. It was thought Cárdenas had averted a rebellion.

**Nicaragua.**—President Sacasa, reviewing the year's work at the beginning of Congress in December, cited the opening of the railroad from Chinandega to Elviejo, the progress made in saving the port of Corinto from ocean tides, and the progress in the extension of a road to the Atlantic Coast. He mentioned also the relief of sufferers from hurricanes on the Coast, reiterated his determination to maintain the freedom of the press, and set at rest rumors that he planned a constitutional amend-

ment to extend his incumbency from four to six years. In July the budget was balanced for the first time in five years. A cut in Government salaries, including Congressmen, helped to make this possible. The Liberal constitutional party controlled Congress.

**Peru.**—During January and February Lima celebrated the four hundredth anniversary of its discovery. President Benavides devoted much energy to tightening nation laws against terrorists and quelling seditious agitators. In May a new Cabinet was sworn in with General Rodríguez as Premier, though Premier Arneas' Cabinet had only been in existence six months. In October Rodríguez' Cabinet was reorganized. In July a balanced budget was promulgated. The following month a bill for an increased bond issue was offered to Congress by Finance Minister Concha. The border dispute with Ecuador in November was diplomatically averted. The Government officially participated in the First National Eucharistic Congress which opened in Lima on October 23 and which proved a splendid demonstration.

**Salvador.**—In the January elections which were a mere formality General Maximiliano Hernández Martínez was reelected President, the election being ratified by Congress in February and his inauguration taking place on March 1. Immediately after delivering his inaugural address he proceeded to the cathedral for a solemn Te Deum. His administration was characterized by continued efforts to repress Communism. Plans were set on foot in May for a convention for constitutional reform. In June the budget was adopted. The Government barred a group from going to Nicaragua to aid the revolt there. Border trouble with Guatemala in August occasioned some clashes. In October the Government executed a group of rebels.

**Uruguay.**—The year opened with a political revolution against President Terra. By the middle of February it was definitely suppressed. In March the President reorganized his Cabinet along coalition lines, five of the national political parties having representation. In June while Uruguay was host to Dr. Vargas, President of Brazil, returning the visit of President Terra in 1934, an attempt to assassinate Dr. Terra failed.

## SPAIN

**Lerroux's Three Ministries.**—The Cortes convened late in January determined to effect constitutional reforms and a new electoral law. When, in March, the Supreme Court advised commutation of the death sentences for Deputies convicted of participation in the October Asturian revolts, Popular and Agrarian resentment led to the fall of the Lerroux Cabinet. The Popular Actionists were not, however, called to power. Sr. Lerroux formed another Cabinet out of his own Radicals. But when, after an imposed vacation of one month, the Cortes reconvened, this Cabinet fell, Sr. Lerroux again accepted the Premiership, and took five Popular Actionists into the Government. This was in May. Four months later, when his efforts to compromise with the Agrarians seeking a greater representation in the Government failed, Sr. Lerroux and his Cabinet resigned, to be succeeded

by another Center-Right wing coalition headed by Joaquin Chapraprieta.

**Catholics Not Invited.**—On October 29, as the result of bribery charges implicating several Cabinet members, the Chapraprieta Government resigned. But practically the same Cabinet resumed power on the President's invitation and continued until the last month of the year. Then, when Catholic Actionists objected to the budget proposals, this Cabinet resigned again, and Manuel Portela Villadares formed a coalition Government pledged to conduct national elections before March 4. Sr. Gil Robles, however, and his Popular Actionists refused to participate in this Cabinet. Meanwhile a Committee worked on the revision of the Constitution, practically agreeing on the abolition of Article 3 ("the State shall have no official religion") and on amending Article 26 (dissolving Religious Orders, refusing state aid to pastors, nationalizing religious properties).

### SOVIET RUSSIA

**Party Events.**—Leonid Nikolayev, assassin of the Soviet leader, Sergei Kirov, and thirteen other members of the Communist party were executed on December 29, raising the total number of Kirov executions to 117. Zinoviev and Kamenev, and other former leaders were tried. Progress of the Red Army was announced January 30 at the All-Union congress of Soviets. The Society of the Old Bolsheviks was dissolved, May 26. Much attention was attracted in the United States by the addresses given at the seventh world congress of the Communist Third International, conducted behind closed doors in Moscow the week of July 28, at which the strategic plan of the "united front" action with non-Communist and even religious or Catholic organizations was voted, while the ultimate aims of world revolution were reasserted. Appeals were made to American farmers. The United States Government protested with the charge that Soviet pledges of non-interference with American affairs were violated. The Soviets, in anger, disclaimed responsibility for the Third International. Fuel was thrown on the flames by the Moscow world congress in September of International Youth.

**Economics.**—Progress in heavy industry was reported for 1934, while drastic attempts were made to reform the transportation system. A trade agreement was signed July 13 at Moscow by the United States and the Soviet Government. A bumper grain crop was announced. The collective-farm regime was somewhat liberalized, excess in divorces was discouraged, currency traffic abolished, and the "Stakhanov movement," for speeding increased production was promoted. Through agreement, munitions orders were placed with Czech manufacturers, and trade with Italy was aided by the Ethiopian war. Alarm was expressed over Japan's Far East advances. Unrest continued in the Ukraine, and Cardinal Innitzer's committee, in Vienna, renewed its appeals for the starving.

### INTERNATIONAL PROBLEMS

**Talks and Treaties.**—A veritable fever of inter-

national negotiations filled the early part of the year. Some of the main events were: French Foreign Minister Laval and Premier Mussolini discussed in Rome January 5-7 matters concerning the interest of France and Italy, and reached agreements, ratified March 22. January 26, Germany and Poland signed a ten-year non-aggression pact. In London, February 3, agreement was reached on security by Great Britain and France. Germany was asked to cooperate, agreed to air-convention plans but declined proposal of an "Eastern Locarno." February 20, the Soviets endorsed plans for peace. France, Great Britain, and Italy met in Paris March 23 to discuss the situation created by Germany's return to conscription. Conversations between Great Britain and Germany came to an unsatisfactory end on March 27. At the end of March, the British representative, Captain Anthony Eden, visited Poland and Moscow. Little tangible was reported from either visit, but a better understanding with Moscow became apparent in subsequent events.

**Stresa Conference.**—France, Italy, and Great Britain took part in a three-day conference April 10-14 on the threatened peace of Europe at Stresa, in Italy. A statement was issued favoring the security of Eastern Europe and the integrity of Austria, as well as agreement on air pacts and armaments. Great Britain and Italy reaffirmed their obligations under the Locarno treaty. Subsequent developments, however, challenged the unity of Stresa. Germany agreed to an Austrian non-aggression pact, but not to a pact of mutual assistance. On May 2 an agreement of mutual assistance against aggression was signed by the French and Soviet Governments, and a similar one by Soviet Russia and Czechoslovakia on May 16. The agreements were notable as being "within the framework" of the League Covenant. The Franco-Soviet agreement was protested by Germany, as violating the Covenant and Locarno treaties, to which the French replied rejecting the German interpretation. June 15, Premiers Mussolini and Hitler met at Venice, where they came to an understanding as to the integrity of Austria.

**Naval Conference.**—The signatory Powers to the Washington conference of 1922 and the London conference of 1930, the United States, Great Britain, France, Italy, and Japan, met in London December 8, and settled down at once to discuss the dominant issue before them, the Japanese demand for parity in sea strength with Great Britain and the United States. The Japanese asked for a "common upper limit" of tonnage for Great Britain, the United States and Japan, while the British wished an exchange of building programs and a gentlemen's agreement as a substitute for the 5-5-3 ratio which the Japanese had rejected; also twenty additional cruisers and limitations by types with a reduction of tonnage in battleships. France desired increased total tonnage in view of Germany's new navy, and retention of submarines as a "defensive" weapon, while Italy looked for equality with France in total tonnage. The United States asked for continuance of the existing 5-5-3 ratio, and no increase or decrease in the American navy unless Japan increased hers; also continuance of large cruisers.